









# the Chaplain



Universal Declaration of Human Rights



Religious Expression at HemisFair 68

By Irene Murray



The World's Largest Bible Class

By Percilee Price



The Religious Program at SHAPE

An interview with Herman N. Benner



Go To School by Mail

By Clarence L. Reaser

SEPTEMBER-OCTOBER  
1968

# the Chaplain

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AND CIVIL AIR PATROL

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are from the Revised Standard Version of the Bible.*

# *Editor's Notes*

## INTERNATIONAL YEAR FOR

## HUMAN RIGHTS—1968

**T**WENTY years ago the United Nations issued a document entitled the Universal Declaration of Human Rights. The proclamation includes thirty articles, all of which have a bearing on human dignity. The full statement attempts to address itself to human hopes struggling for fulfillment under the whole range of conditions in all nations world-wide.

In general the declaration has similarities to our national Bill of Rights, but it makes explicit and elaborates a number of points which we consider to be sufficiently implied or derived from others. It is thought-provoking to reflect on the validity of our assumptions at these points of difference. Our own nation has been slow to support some of the implementing conventions and treaties which stem from the declaration. The international community knows very little about morally and politically acceptable techniques for persuasion or legal enforcement in the area of human rights. It is clear that every nation on earth when measured against the ideals and goals of this universal declaration falls short at least in the lives of some of its people.

It is gratifying that obligations and duties are declared to be inseparable from the enjoyment of rights and freedoms, and there is wise regard for "the just requirements of morality, public order, and the general welfare in a democratic society." These related necessities receive little mention in American freedom documents.

A distinguished group of Americans has been appointed by the President to constitute the U.S. Commission on the proper observance of the Year for Human Rights. The Honorable Averill Harriman is chairman.

In recognition of this "Year of Human Rights," and to make it easy for our readers to review this historic document, we give the full text of the declaration on the immediately following pages.

—A.R.A.

# UNIVERSAL DECLARATION OF HUMAN RIGHTS

## **Preamble**

WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

WHEREAS disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

WHEREAS it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.

WHEREAS it is essential to promote the development of friendly relations between nations,

WHEREAS the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

WHEREAS Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

WHEREAS a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge,

## **Now therefore**

THE GENERAL ASSEMBLY proclaims

*This Universal Declaration of Human Rights* as a common standard of achievement for all peoples and all nations, to the end that every individu-



al and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

*Article 1.* All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

*Article 2.* Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, nonself-governing or under any other limitation of sovereignty.

*Article 3.* Everyone has the right to life, liberty and security of person.

*Article 4.* No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

*Article 5.* No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

*Article 6.* Everyone has the right to recognition everywhere as a person before the law.

*Article 7.* All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

*Article 8.* Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

*Article 9.* No one shall be subjected to arbitrary arrest, detention or exile.

*Article 10.* Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

*Article 11.* (1) Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

(2) No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or

international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

*Article 12.* No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

*Article 13.* (1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

*Article 14.* (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

*Article 15.* (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

*Article 16.* (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

*Article 17.* (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

*Article 18.* Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

*Article 19.* Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

*Article 20.* (1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

*Article 21.* (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

*Article 22.* Everyone, as a member of society, has the right to social security and is entitled to realisation, through national effort and international co-operation and in accordance with the organisation and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

*Article 23.* (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration insuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

*Article 24.* Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

*Article 25.* (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

*Article 26.* (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education

shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

*Article 27.* (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

*Article 28.* Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realised.

*Article 29.* (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

*Article 30.* Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

## QUOTES

Listening is as much a part of prayer as asking.—*Brotherhood Journal.*

Happiness is good health and a poor memory.—*Phoenix Flame.*

Some battle their way to the top—others bottle their way to the bottom.—*Survey Bulletin.*

You're getting old when the gleam in your eye is from the sun hitting your bifocals.—*Toastmaster.*

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Thousands of persons including 15 choirs joined the tri-faith religious procession through the streets of San Antonio to dedicate the Fairgrounds to God and neighbor—the day before the San Antonio World's Fair opened, April, 5, 1968.

## *Religious Expression at HemisFair 68*

By Irene Murray

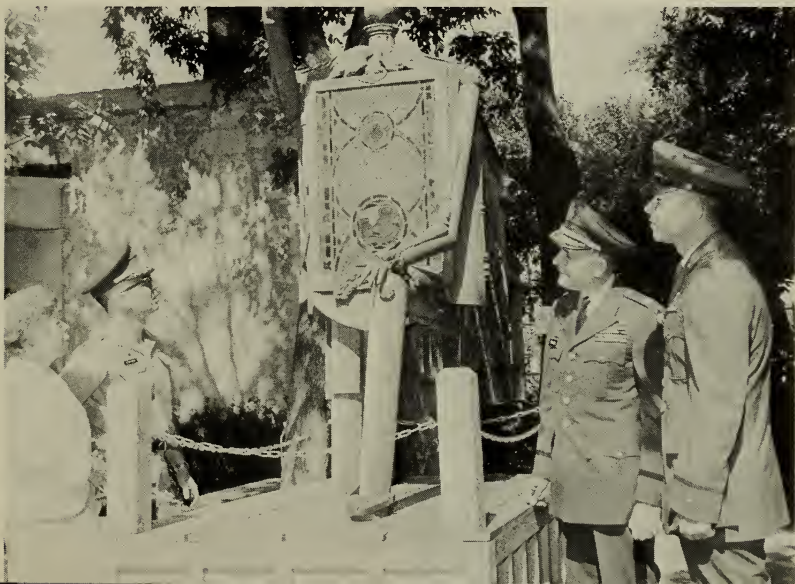
**The Confluence of Civilizations in the Americas  
is the theme of the first World Fair held in the  
Southwest celebrating San Antonio's 250th birthday**

**H**OW CAN religious faith be expressed in the lighthearted fiesta atmosphere of a World Fair? People come for education, entertainment, but I don't suppose many, if any, would admit coming to find God. But my assignment was to find expressions of religious concern at HemisFair 68. Although every generation produces men who try to rationalize God out of existence, faith in God survives—the leaven in the culture of a people which purifies and transforms it. Religious faith is

not an isolated act of worship for an hour on Sunday—or, indeed, every day—but the leaven within the personality of man which gives redeemingness and frees him to be his best self. But how can this be said to the hurrying walker along flower-bordered walkways distracted by the sounds and sights of the glittering, manmade carnival?

In late May I had made arrangements to tour the three classified religious pavilions with Chaplain (LTC) James W. Morrill, USA, Post

Here the group is trying to probe the significance of the statue made from discarded pews and a stained glass window taken from an old English church, which is in the courtyard of the Baptist Pavilion. The restored Eagar house is in the background. Shown, L-R: Irene Murray; Chaplain (MAJ) Earl F. Stover; Chaplain (LTC) James W. Morrill; Chaplain, CPT, Adam S. Brown.





Chaplains Morrill and Brown are viewing the painting of the editor of the first Baptist newspaper in Texas, George W. Baines, great-grandfather of President Lyndon Baines Johnson. All the paintings in this gallery are by Erwin Hearne, Dallas artist and member of the First Baptist Church of Dallas.

Chapel, and Chaplain (MAJ) Earl F. Stover, USA, Headquarters Fourth U.S. Army, Fort Sam Houston, and Chaplain, CPT, Adam S. Brown, USAF, Lackland. We were accompanied by John Huffness, Jr., HemisFair photographer, who zipped us around and took the accompanying pictures.

At the chaplain's office in the Lake Pavilion we met Colonel Joseph McShane, USAF (Ret), Executive Director of Religious Expression, to discuss what was being done at the Fair by the religious community. To these gentlemen I am greatly indebted for much of the background information.

Early in the planning for Hemis-

Fair 68 an interfaith Committee on Religious Expression was formed whose president is Bishop Stephen A. Leven and whose vice-president is Bishop Everett H. Jones. The decision was not to build a pavilion or promote a formal program to express religious faith. It is the first tri-faith committee who worked together at any World Fair. An interfaith processional of more than 15,000 persons were part of the Dedication Day ceremonies held before the opening day on April 6. Two other processions were planned for June 13 and Labor Day, respectively. Ministers, priests, and rabbis of San Antonio volunteer to serve as chaplains of the day and are on duty from 10 a.m. to 10 p.m. each



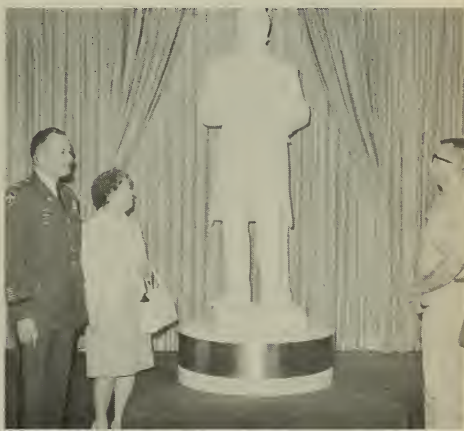


**Chaplains Stover, Brown, and Morrill stopped to look at the statue of the Angel Moroni in front of the Mormon Pavilion. This same statue was used as a symbol at the Pavilion, New York World Fair.**

day in the chaplain's office. The Reverend Merrill Carlson, Lutheran, was there the day I was.

Today's World Fair is an extension of the trade fairs promoted through the centuries and even mentioned in the Bible. Read Ezekiel 27. Fairs show the culture and products of a people and have both a cultural and economic impact on the host city area. Colonel McShane said that projections are that each new dollar spent at the Fair will be spent eight times before reaching its final stopping-place, wherever that might be. Wouldn't it be marvelous if we could measure a similar religious impact? But the religious emphasis is an expression of concern for others and a

**Inside the Mormon Pavilion we stopped to view the towering statue of Joseph Smith, to whom the Angel Moroni appeared and told about the sacred writings written by the Prophet Mormon.**





Mrs. Martha Kelfer, secretary for Alive, Inc., graciously welcomed us in front of the Pavilion and gave us schedules of the 13 films shown daily in the theater. In the background many people are waiting in line for the next showing.

This group of visitors had seen one of the Moody Institute of Science films and were in the smaller theater viewing "Four Steps to God." Counselors are available to answer questions and help anyone who wants it.

desire to share one's faith with them.

Indeed, how can a people's history be understood properly or evaluated fairly without studying their spiritual faith?

I HAD previously visited the Baptist Pavilion, a restored house of the mid-19th century which was given to Mrs. Sarah Eagar (first Anglo-American child born in San Antonio) by her father, John William Riddle, upon her marriage in 1866 to Robert Eagar. It's a house of history which entertained such distinguished guests as President Ulysses S. Grant and Confederate General Robert E. Lee. It was selected to be used as a museum of Baptist history in the confluence of American civilizations. The Hearne Gallery has a series of paintings showing Baptist history in North America, beginning with Roger Williams. A 12-minute film by Bill Stokes, narrated by Burgess Meredith, looks backward in time 100,000 years to sift the rubble



of many civilizations (gruesomely our auto junk-piles are included) and seeks to interpret the 20th century search for God. It's a shattering thought. What can we leave behind that expresses faith in our God-relationship so that a future searcher of our devastated country might know what was in our innermost hearts?

The pavilion is a joint effort by the San Antonio Baptist Association, the Baptist General Conference of Texas, and the Home and Foreign Mission Boards of the Southern Baptist Convention. It will become the property of the Conservation Society at the close of the Fair. Dr. R. B. Alvarez, Assistant Manager, told me that approximately 40,000 persons had visited by that time. Choirs give concerts of sacred hymns and gospel music in the open courtyard. Visitors who wish to discuss questions raised either by the exhibit or the film are encouraged to talk with counselors who are available.

Alive, Inc., is sponsored by a group of Texas businessmen who, concerned about the Christian witness to unchurched people, formed the non-profit organization. Each day 16 presentations of 13 Moody Institute of Science films are shown in the 126-seat theater in this pavilion. The majesty and reliability of God are shown in these films which *Time* magazine said were one of the best ten exhibits at the New York Fair (THE CHAPLAIN, August 1964). They were shown last year at EXPO 67 (THE CHAPLAIN, January-February 1968) and are being shown there again this year. Mr. Ray Howell told me that approximately 104,000 persons had visited Alive and seen

one or more films. Two smaller theaters show a counseling film, "Four Steps to God." I saw this and it makes crystal clear that peace with God comes through accepting Christ's sacrifice for our sinfulness. Chaplain Stover said that most, if not all, of the Moody Science films are available in the film library at Fort Sam, and any chaplain may check them out to show service personnel. They have long been popular with the armed forces. The follow-up system is similar to the one used by the Billy Graham Evangelistic Association.

Elder Bernard Brockbank welcomed us to the Mormon Pavilion of redwood and Texas stone which is next door to Alive. Here is shown the origin and history of the Church of Jesus Christ of the Latter Day Saints. According to Mormon interpretation, the Angel Moroni revealed to Joseph Smith the gold plates of the Book of Mormon, which records God's dealings with ancient Americans and tells of Christ's visit to the Americas following his death in Jerusalem. The theater seats 110 persons and shows the film which was so popular at the New York World Fair—"Man's Search for Happiness" (THE CHAPLAIN, August 1964). Chaplain Brown interpreted it as "man's quest for purpose so that he might attain happiness in this life and in the future life." Chaplain Stover spoke of a friend who had remained unimpressed by the religious interpretation of the Mormons but had been very impressed by the dedication of the young missionaries who act as guides and interpreters. The Mormons also have an efficient follow-up system to contact interested visitors.



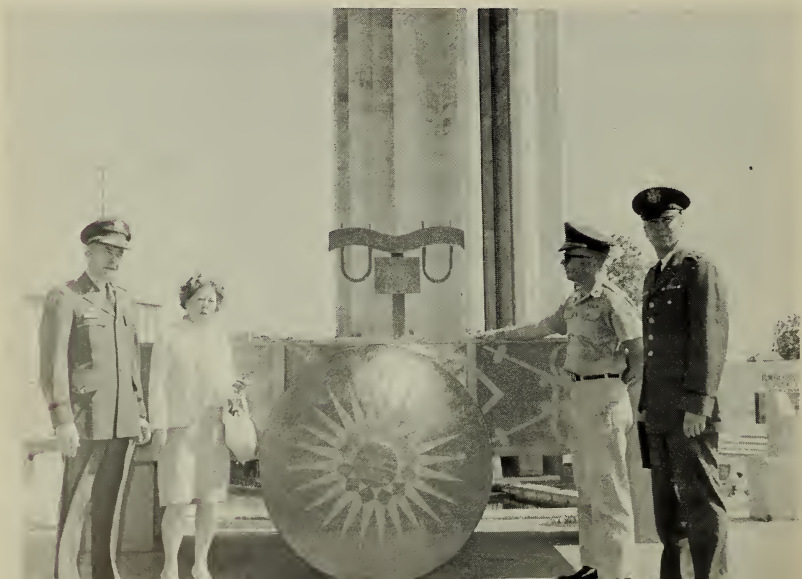
The Lutheran Church of America sponsors a traveling oxcart which uses folksingers, short skits, etc., to try to catch the eyes of passersby and give brief expressions of the relevance of faith to today's problems. You'll see that we caught up with the oxcart, but not the players.

Colonel McShane said he had talked with many ministers who found it most satisfying to assist visitors with some of the problems which had developed while they were guests at the Fair. One family suffered a tragic death during which the chaplain of the day had been most helpful.

Daily, choirs representing churches



**TOP:** Colonel Joseph B. McShane, executive director of Religious Expression, welcomes Chaplain Morrill and Miss Murray to the Chaplain's Office. He explains that the three major faiths are involved in this project. **BOTTOM:** We caught up with the traveling oxcart sponsored by the Lutheran Church on the upper level walk around the Tower of the Americas. But, alas! the next performance was scheduled an hour later.



of all faiths throughout Texas sing at designated points. One such place is directly outside the chaplain's office.

One hundred churches, thirty-five of them Spanish-speaking, sponsored the Billy Graham Crusade at the Alamo Stadium June 13-16. Although the Stadium is outside the Fairgrounds, the crusade was held in San Antonio because of the Fair. The huge stadium seats about 25,000 and was built outside the Fairgrounds to conserve space. Team-members George Beverly Shea, Jimmie McDonald, and Tedd Smith were assisted by church choirs throughout the area in presenting the musical program. Chaplain Brown said that the Commanding General at Lackland had made arrangements for trainees to be permitted to attend the meetings, if they so desired.

All of the chaplains were hopeful that the varied activities at the Fair would encourage service personnel to spend their free time constructively.

Chaplain Stover noted that some Press commentators had said that the Fair was prohibitive for the low income man with a large family. Although much of it can be seen for free, there is still a gate fee to be paid. However, I saw lines of excited school children gripping their sack lunches in small hands while being shepherded about by teachers. This may be one way in which children can share the experiences of the Fair. We would hope that the City of San Antonio also shares the educational program with lower income people. Indeed, it is anticipated that 70 percent of the Fair will be permanent for San Antonians.

**Alamo Stadium, just outside the Fairgrounds, was packed each night during the Billy Graham Crusade in San Antonio.**



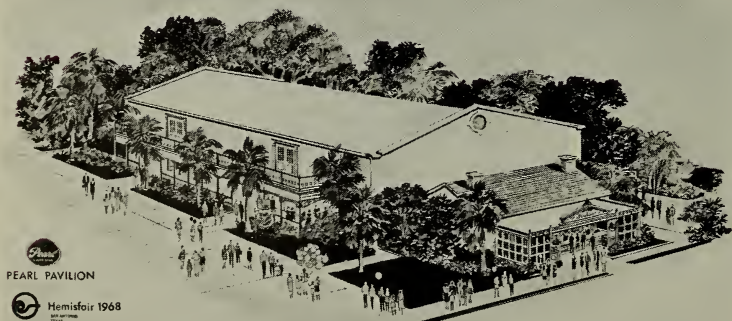
The Covenant Players—a religious drama group—had been at Lackland after performing at the Fair, said Chaplain Brown. Many young airmen were quite impressed with the message. The Mormon Tabernacle Choir will sing in July and, indeed, all sorts of rich entertainment fare will be constantly available during the entire 184 days. *Man of La Mancha* was playing on the grounds while I was there.

RELIGIOUS expression is not confined to the religious pavilions or the various activities sponsored by them, however. In the great mixing bowl of the Institute of Texan Culture, 25 nationalities and races are intermingled in tracing the culture from prehistoric times to today. The central dome which is two stories high and 60x80 feet in diameter surrounds

the viewer with 36 screens and 42 projectors to show concurrently the cultural groups of the state preserving the traditions and ceremonies of their native countries with the ceremonies and celebrations which have become a part of Texas history, thus expressing the creativity of a people of many cultures working together.

The film in the Confluence Theater of the U.S. Pavilion shows award-winner Francis Thompson's "The Legacy" (how confluence came into being), "The Harvest" (fruits of confluence), and "The Promise" (continuing confluence essential to fulfillment of the promise). The theater seats 1,200 persons but is divided into three sections during the first two films, but becomes one when showing "The Promise" on a curvilinear screen 135x38 feet. The audience therefore participates in confluence with the

Sketch of Pearl Pavilion showing the romantic charm of the gaslight era. The restaurant and candy store unit will be donated to the San Antonio U.S.O. by special arrangement with the city when the Fair closes.





UNITED STATES POSTAGE



**HEMISFAIR '68**

suggestion of working together in problem-solving to enrich the lives of all citizens. The American dream, no matter how tarnished it sometimes appears and no matter how impossible to fulfill some people feel that it is, is one that had not been tried before on such a grand scale. It is simply that not the rich nor the poor, not management nor labor, not white, black, red, or tan, not the educated nor the ignorant, not big city people nor rural people—no group but all, *all* citizens shall share in the developing wealth of this country.

Confluence in happenings for young people takes place in sports, music, discussion, and creativity of all kinds at Project Y, which has a 250-seat theater and a People Place.

Groups of young people of various backgrounds and cultures meet here and learn to work together while sharing their mutual concern for the world they dream of creating.

I'm most appreciative of all that Mr. Franklin of HemisFair and his secretary, Miss Hermicilia, did to smooth my way, and to all those who helped. Everyone showed that real old-fashioned Texan neighborliness which sends the visitor away with a feeling of warmth.

We were ushered through Gate #1 and entered the glass-fronted elevator of the Tower of the Americas which centers and dominates the area. It took just 43 seconds to travel upward 550 feet to the six-floor tophouse where there is a revolving restaurant. Here you get a panoramic view of the 92-acre Fairgrounds ringed by beautiful San Antonio. From ordering your lunch to drinking your coffee, you circle 360 degrees. The food was delightful; the service, excellent; the prices, moderate. I certainly enjoyed being there.

It was a sparkling day and we could see clusters of people everywhere. And I thought whether walking along the tree-shaded paths, or strolling through multi-shaped and vari-sized pavilions a visitor could see many expressions of religious faith any day. You may see the confluence of yesterday into today, or of twenty-five cultures into modern Texas. But a deeper unity is the humanness we all share, and our faith in one God. So over-arching all the manmade wonders on display is the expression of God's love in the tender blue of the sky, the golden warmth of the sun, the crisp freshness of the life-giving air. **END**



## PREACHING CLINIC JAMES T. CLELAND

### An Advent Series

IF YOU think September is seasonally too early to prepare an Advent series, then reflect on the fact that this article is being written when azalea and dogwood make riotously beautiful the gardens of the prep-school where I am a semi-working guest for a long post-Easter week. Yet my early preparation is not entirely anachronistic for, if there had been no Easter, it is more than doubtful that we would celebrate either Advent or Christmas. The Christian Year is Resurrection-centered.

Two of your brethren, Lieutenant Commanders in the Navy, are the total complement of my final class at Duke. They will graduate with the Th.M degree in June and then, separately, head for Vietnam and an aircraft carrier. We have been reading fiction and drama to find a word from God to be expounded and applied, or

a word from the World which needs refuting. Such a source had been known to them before as validly producing illustrative material; but neither of them had considered it as basic stuff for the good news of God or the bad news of Satan. I, myself, with a certain enthusiasm for the Third Person of the Trinity, agree with the poet who wrote:

God did not stop talking,  
When His book went to press.

So we read *A Christmas Carol*, and each chaplain has written a remarkably good sermon on the Gospel according to Charles Dickens. (*Nota bene*: "according to," and not "of," C. Dickens.) You might try your homiletical hand on this slim volume. Moreover, in the course of one of our weekly two-and-a-half hours sessions, we stumbled upon another use of the

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*Carol*. There are five chapters—"staves"—in it. Is it possible, without being too Procrustean, to produce a sermonic series for the four Sundays in Advent, with the fifth stave to be used on Christmas Day or Christmas Sunday? We decided it could be done, and the three of us now share our reflections with you. Maybe 1968 will witness a Dickensian-Christian holy Yule in Vietnam, on an aircraft carrier, at Duke, and in all kinds of places where readers of THE CHAPLAIN decide to follow up this idea.

### 1st Sunday: "Marley's Ghost"

What do we do in this introductory effort? First, we take Ebenezer Scrooge's spiritual temperature. Dickens is in no doubt about it:

A squeezing, wrenching, grasping, clutching, covetous old sinner.... The cold within him froze his old features, nipped his pointed nose.... He carried his own low temperature always about with him; he iced his office in the dog-days; and didn't thaw it one degree at Christmas (3-4).\*

This frostiness was obvious in his treatment of his nephew (6-11); of the two portly gentlemen who were collecting for the poor and destitute (11-14); of the youngster who tried to sing a carol through the keyhole (16-17); and of his clerk, Bob Cratchit (17-18).

His deceased partner, Jacob Marley, Scrooge's *alter ego*, in ghostly fashion, warned Ebenezer of what was in store for him and used the Christian message as norm of judgment, when Scrooge suggested that the one

standard of measurement is to be a "good man of business." Marley shouted his rebuttal: "Mankind was (should have been!) my business. The common welfare was my business; charity, mercy, forbearance, and benevolence, were, all, my business" (33).

How can Marley's post-mortal knowledge and wisdom be made real for our sermonic hearers? In the same way that they were real to Scrooge: by the three ghostly visitors, one for each of the remaining Sundays in Advent.

### 2nd Sunday: "The Ghost of Christmas Past"

The clock struck one, and the first came. He was the ghost of Scrooge's past; his business was Scrooge's reclamation (46). He was there to recall memories, full of pathos and gladness and judgment: the sorrow of the lonely days at school (47-56); the benediction of Fezziwig's ball (57-63); the bitter recollection that he has given nothing to the young caroler (52). The shattering memory was that of his sweetheart breaking their engagement because he had willingly given his heart to another idol: a golden idol; gain; avarice (64-68). Scrooge's reaction to these flash-backs was: "Spirit, show me no more!" (68).

It may be that we are saved, made whole, by memory as much as by hope. We cannot, today, live the days gone by; but we can recapture their teaching—the highlights and the shadows—which may soften us, making us pliable clay for the divine potter. Scrooge's conversion began with recollection.

\*All pages references are to A Giniger Book, published in association with University Microfilms Library Services, Ann Arbor, Michigan (XEROX), 1967.

### 3rd Sunday: "The Ghost of Christmas Present"

This ghost was a living giant: "jolly, glorious to see" (77), surrounded by everything that makes Christmas Gargantuan. (If you can read this stave without heading for the ice-box, you're a more temperate man than I am, my dyspeptic friend.) Scrooge was ready to be taught—anything. He was a changing man. So, together, they wandered through the contemporary streets, and the atmosphere was one of good will and best wishes. Yet Dickens' sentiment is not sentimentality: he has a wallop to lean on Ebenezer. It happened when they looked in on the Cratchits' Christmas dinner. Bob proposed Scrooge's health as "the Founder of the Feast" (97). The idea was received without heartiness. One sentence sums up the reaction: "The mention of his name cast a dark shadow on the party, which was not dispelled for full five minutes" (98). Dickens lands a second punch: His nephew, too, proposed Scrooge's health (115).

What regenerative force is at work here? It is a combination of truth and love, honesty and generosity, with generous love winning out—once a year. Yet that is better than never. Scrooge was shamed by truth and embarrassed by love. He wished he hadn't behaved as he did in his counting-house on Christmas Eve (96, 110, 120).

### 4th Sunday: The Ghost of Christmas Yet to Come

This is the scary stave. When the last spirit, "shrouded in a deep black garment" (121), slowly, gravely,

silently, approached, Scrooge "bent down upon his knee." He was then given a preview of his death in a grisly, uncanny, and sordid series of pen-pictures. I shudder every time I read them: the casual carelessness of his business acquaintances (124-127); the scene in the pawnbroker's when his clothes and his bed-hangings, stolen from the room where he lay dead, were exchanged for scarcely more than pennies (128-136); the home where his decease brought a joyous reprieve to a debtor (139-141); the flat gravestone in a weedy churchyard, bearing only EBENEZER SCROOGE (149-150).

Right there is a motivation for changing one's life: fear of death, *timor mortis*. It is not only the fear of what may happen *after* death, but the awfulness of a lonely, isolated, unmourned almost anonymous end to earthly life. Death is always an individual business, but that fact was intensified for Scrooge by the dejection of utter solitariness. And that clinched his conversion. He asked the spirit for another chance, in words picked up in the final chapter: "I will honour Christmas in my heart, and try to keep it all year. I will live in the Past, the Present, and the Future. The Spirits of all Three shall strive within me" (151 and 152).

### Christmas Day or Sunday: "The End of It"

Don't preach at this service. Read chunks of Scripture about the Incarnation, and cap the climax by reading, word for word, Stave Five. And let the prayer after the combined lessons be the last five words of the *Carol*: "God Bless Us, Every One!" (166).



# The World's Largest Bible Class

By Percilee Price

Worldwide Bible Reading  
begins October 20  
through Thanksgiving Day

**M**ARK your calendar for October 20, 1968! It can be a red-letter day for you and the men and women to whom you minister. This is the day the Worldwide Bible Reading Program begins. Every day for forty days, commencing with the first day of National Bible Week, October 20, and ending on Thanksgiving Day, millions of people all over the world will read the same verses of Scripture. The suggested readings are listed on free bookmarks provided them by the American Bible

October 1968



During simulated combat maneuvers M/Sgt Harold Cole of Baltimore reads a copy of *Good News for Modern Man*, the New Testament in Today's English Version (TEV), published by the American Bible Society. By June, 1968, more than ten million copies of TEV had been printed.

Society. You will also find these readings in THE LINK.

The "World's Largest Bible Class," as it has been called, received its inspiration from a member of the armed forces. A lonely Marine on Guadalcanal wrote his family that he had been reading his New Testament which his chaplain had given him from the American Bible Society. He suggested that they read the same passage each day. His mother took the idea to the Society and the Worldwide Bible Reading Program resulted.



Since 1943 more than 300 million bookmarks of suggested Bible readings have been distributed throughout the world.

It is customary for National Bible Week to be inaugurated by Presidential Proclamation. A National Chairman is named by the Laymen's National Committee and the American Bible Society. Wallace E. Johnson, president of Holiday Inns, Inc., is this year's chairman. A Southern Baptist layman, he believes in the power of the Bible to point men to the *Only Way for Modern Man*, the theme for this year's emphasis. In all the motels of his chain, an open Bible is placed in every one of his 180,000 guest rooms as an invitation to a traveler to find *The Way*.

Worldwide Bible Reading is uniquely your program—born in the crisis of war out of a spiritual need. Servicemen, including chaplains, write that they often feel like “loners”—separated from their families and churches. But a sense of Christian fellowship comes, as it did for that Marine, in the united endeavor of Worldwide Bible Reading.

It is not only servicemen who feel the need for belonging. Requests for Bible reading suggestions come from people in all walks of life, businessmen, housewives, nurses, librarians, teachers, professors, engineers. People everywhere hunger for a spiritual bond with others. St. Paul wrote, “You are now fellow-citizens with God's people, and members of the family of God!” (Ephesians 2:19, Today's English Version). This sense of Christian oneness is strengthened this year by the expressed interest of Roman Catholics to participate in the

program. The Most Reverend John F. Whealon, Bishop of Erie, will serve as a liaison with the sponsoring groups to bring about an interfaith observance of National Bible week.

Servicemen and women, no matter where they are stationed, can be part of this Bible reading fellowship. If they have no Bible, one is theirs for the asking. The American Bible Society has been distributing Scriptures free of charge to the armed forces ever since 1817. In that year 65 Bibles were presented to the crew of the frigate USS *John Adams*.

Last fall the 50 millionth copy of the Bible, given to the armed forces over the past 150 years, was presented to Commander W. K. Yates of the Navy's Polaris Submarine, USS *John Adams* (SSBN 620). Chaplain (Colonel) Steve P. Gaskins, Jr., USA, Ret., now American Bible Society secretary for distribution to armed forces personnel, made the presentation. He also presented a special New Testament to Vice Admiral A. F. Schade, USN, Commander Submarine Force, U.S. Atlantic Fleet and to Captain W. E. Sims, USN, Commander Submarine Squadron Sixteen.

Each member of the crew received a copy of *Good News for Modern Man*, the New Testament in Today's English Version. This remarkable new translation has broken all sales records. Ten million sales were made in the first 19 months of its publication. A chaplain in Pleiku, Vietnam, writes of the version, “Its text has an immediacy and a clarity that appeals to the present generation of fighting men.” Another Vietnam chaplain sends a request for 1,000 more copies



**Montagnard young men, mountain people of Vietnam, examine beautifully bound copies of New Koho New Testament. The fighting men of the 25th Infantry contributed \$2,600 toward the cost of producing this N.T.**

since "the original supply disappeared almost as soon as it arrived."

In World War I a pocket New Testament was a source of solace and strength to many a serviceman. In 1917 the Lutheran Brotherhood Fraternal Insurance Society, as one of its first activities, provided Scriptures to U.S. military personnel through Lutheran chaplains and camp pastors. A veteran of those days, Mr. William G. Fisher, of Lutheran Brotherhood, still has one of those prized Testaments in his possession. Today, 50 years later, in gratitude for what those Scriptures have meant to him, he has sparked a repetition of the gift of Testaments to servicemen as a fitting Golden Anniversary celebration of the Society.

Sixty-five thousand copies of a new pocket edition of the New Testament

in Today's English Version will be presented to servicemen by the Lutheran Brotherhood Fraternal Insurance Society in cooperation with the American Bible Society. The New Testaments will carry an acknowledgment of the American Bible Society's more than 150 years of service to the armed forces, and a paragraph on "Where to Look" for specific Scripture passages. One soldier's desire to share his own experience will pay dividends in help and guidance for thousands of others who will read for themselves the "Good News for Modern Man."

From a Far East air force base a chaplain sends the story of a Bible Study class he has conducted for two years for Japanese personnel. Most of them speak English, but Kenji-san, the base commander's interpreter

asks, "Chaplain, I have read much about the modern translation of the New Testament your Bible Society has published. I have stopped at many of our bookstores, but none have copies of it. I have prayed that I might obtain one. Do you know of any way in which I might obtain a copy?" Unknown to the class the chaplain had brought copies for each member.

"You should have seen the glow and smile on Kenji's face," the chaplain writes. "He bowed very formally and said simply 'My prayers have been answered.'"

You can be sure Kenji-san will be using Today's English Version of the New Testament when he joins the fellowship of Worldwide Bible Reading next October.

This outreach of the men of the armed forces to others is only one of the many examples of their sharing of the Scriptures. Universal Bible Sunday has been the occasion on which many chaplains have designated offerings to the American Bible Society. More chaplains are responding each year. Either the beginning or the closing of National Bible Week (it opens and closes on a Sunday) October 20-27 are suggested dates for observing Bible Sunday. Some, however, still prefer the old date, the second Sunday in December.

More Scriptures are asked for and more servicemen share in the spread of God's Word each year. Those who find in the Bible the *only way for modern man* are pointing the Way to others. Like a pebble dropped in a pond, the ripples of the influence of the Scriptures spread far beyond the initial impact.

In the mountains of South Vietnam, thousands of Montagnard mountain tribesmen are at least receiving the "Good News" in their own language. Forty years ago the missionaries of The Christian and Missionary Alliance began to work in this neglected area. Today there is a church community of about 10,000 people and 63 churches in Koho tribal population of 90,000. Through the labors of devoted missionaries and the on-the-spot help of American Bible Society translators, a *Koho New Testament* has been completed. "The Book" is at last printed and in the eager hands of Koho tribesmen.

It was the fighting men of the 25th Infantry Division who helped make a dream come true for the Montagnard Kohos. They contributed \$2,600 toward the cost of the publication of the New Testament in Koho. The light of hope now shines in the thatched huts in the hidden mountain villages. Under the leadership of Chaplain (LTC) Alexander Paxson, then 25th Infantry Division chaplain, these men of our armed forces believed that "the entrance of thy words giveth light..." (Psalm 119:130 KJV). They put their belief into action and shared that light with others. The Koho people are not "foreigners or strangers any longer" as St. Paul says in Ephesians, but united with those servicemen in the "family of God."

When 1967 ended more than 100 million Scriptures had been sold at below cost or given away by the 35 national Bible Societies which comprise the United Bible Societies. At least one book of the Bible had been published in 1,326 languages and dialects. The whole Bible has been

put in 242 languages and the entire New Testament in 307.

In such a company of Worldwide Bible readers, the Montagnard tribesmen no longer are forsaken. Kenji-san in Japan is not alone. Those servicemen and women to whom you minister are not alone—whether on duty in a submarine at the bottom of the sea, in a plane above the clouds, or

entrenched in steaming jungles. When they join in Worldwide Bible Reading on October 20 through Thanksgiving Day they will be part of uncounted millions, each reading in his own tongue the *Book of Books*. In this vast reading fellowship they will sense their oneness with the people of God who follow the *only way for modern man*.  
END

For WBR bookmarks, write: American Bible Society, 1865 Broadway, New York, N.Y. 10023

## TELL ME, SIR!

If there is no God—

Then tell me, Sir,

Who tints the sky its bold and red,

And sends the birds off to their bed?

If there is no God—

Then tell me, Sir,

Who fills the rivers and the seas,

And paints the flowers and plants and trees?

If there is no God—

Then tell me, Sir,

Who hangs the stars in the "milky-way"

And teaches us the truth to say?

Sir, there is a God!

Believe in His Word.

Accept his mercy and his love

Reserve a place in his home above.

—C. Leonard Newbert



# At the Grass Roots



CDR Lloyd W. Letten, Jr., CHC, USN, (left) was project officer for the London luncheon. Here he and Editor Fitzgerald look over a recent issue of *THE LINK*.

AS EDITOR of *THE LINK*, I am frequently asked: "Where do you get all the excellent ideas that go into the magazine?" My answer is, "From the grass roots—from the readers and especially the chaplains who work so closely with military personnel."

In 1965, at the invitation of Chaplain Roy Terry, I visited with chaplains all over the Far East, sat down with them, conducted seminars and asked them to write out their ideas on two items: "An Article I'd Like to See in *The Link*"; and "How Can We Make Effective Use of the Magazine?"

We got a storehouse of suggestions and our Advisory Board to *The Link* has been turning to these for three years now.

This year we thought it would be good to visit with some of the chaplains in Europe and so the editor visited with chaplains in London, Brussels (SHAPE), Wiesbaden, Heidelberg, Berlin, Pisa, and Madrid. The General Commission on Chaplains and Armed Forces Personnel hosted luncheons and we had about 100 chaplains and 50 wives attend the seven luncheons. Again, I asked chaplains to write out suggestions on this subject: "An Article I'd Like to See in *The Link*."

As I write this brief report there are before me the green sheets that were filled out and there are about 100 suggestions from which our Advisory Board at its next meeting will be able



to develop descriptions of timely study articles which eventually will appear in the magazine.

Here is a sample suggestion written out for me on a green sheet by a chaplain whose name I do not have:

Youth is questioning and doubting today. Many feel guilty because of honest doubting. What about a discussion on this, taking a positive attitude. Doubting is the beginning of a search for God, etc.

We are grateful to the many chaplains who took time out from their busy lives to share their ideas with us. Their counsel on the needs, interests, and concerns of the military personnel to whom they minister is invaluable.

We thank you all but we'd like especially to thank the chaplains who got the groups together and made arrangements for the luncheons: CDR Lloyd W. Letten, Jr., CHC, USN; Chaplain (COL) Orvil T. Unger; Chaplain (COL) Herman N. Benner; Chaplain (COL) John P. Fellows; Chaplain (LTC) Angus O. Youngblood; Chaplain (COL) Aloysius J. McElwee; Chaplain (COL) Don Helms; Chaplain (LTC) Gene M. Little; Chaplain (COL) Duncan N. Naylor; Chaplain (MAJ) John F. Richards; Chaplain (COL) Harold O. Prudell; Chaplain (LTC) Conrad J. Gaffney; Chaplain (LTC) Paul R. Kilde; and Chaplain (MAJ) Glenn L. Myers.

One of the largest *Link* luncheons was that at Wiesbaden, Hq. U.S. Air Forces in Europe, at the General von Steuben Hotel. Ch, COL, Jack Fellows, Command Chaplain; Ch, LTC, Angus Youngblood, project chaplain for the luncheon.



# The Religious Program at SHAPE



Chaplain (COL) Herman N. Benner,  
International Chaplain at SHAPE.

**Interviewer:** Since we have been visiting SHAPE, would you tell us what SHAPE is?

**Benner:** SHAPE is the supreme headquarters for Allied Command Europe, a principal military arm of NATO. General Lyman L. Lemnitzer, our Commanding General is known as SACEUR, the Supreme Allied Commander Europe. At SHAPE, officers and men from 14 of the NATO nations work together as an integrated staff in planning for the defense of NATO territory. This vast geographical area known as ACE (Allied Command Europe) extends 3,600 miles from northern Norway to eastern Turkey. Three major subordinate headquarters—Allied Forces North (AFNORTH) in Norway, Allied Forces Center (AFCENT) in Holland, and Allied Forces South (AFSOUTH) in Naples—are subordinate to SHAPE.

In effect, SHAPE is a new community on the map of Belgium for our postal address is simply SHAPE, Belgium. Facilities for over 2,000 families range from the International School with its 1,500 pupils to a fine gymnasium and swimming pool, libraries, teen club, theater, bowling alley, hospital, shopping center—and of course our chapel complex.

## **An Interview with Herman N. Benner by the Managing Editor**

### **Interviewer: How Does SHAPE differ from NATO?**

**Benner:** SHAPE is an integrated military headquarters located in Casteau, Belgium, about a two-hour drive south of Brussels on the Brussels-Mons Road. NATO headquarters is in Brussels itself. NATO is the diplomatic or political representation of each of the member nations where policies are decided. These policies are given force and implementation by SHAPE which is one of the military arms of NATO.

**Interviewer:** What do you predict as to its future? Some of the men were talking in rather glowing terms about the future of SHAPE and the cooperativeness seen there and declared that General De Gaulle had missed the boat when he pushed NATO out of France.

**Benner:** If you look at the SHAPE community now taking shape in Casteau, Belgium, nearing completion in the Fall of 1968, you will see that there is a high degree of permanence to this military alignment of nations. Under no condition would the U.S. in the foreseeable future pull out of this organization. It does not seem likely that any of the other member nations would even consider leaving this organization because this means that each country can depend upon the cooperative effect of the total to resist any one bandit nation from terrorizing its neighbors. This means that a high degree of stability and commercial prosperity; of inter-country development can take place now for the first time in hundreds of years rather than having war seesaw back and forth between these countries in Europe. SHAPE is a great stabilizing factor to the whole European economy and cultural system. And so as far as I see its future, I would say it is indefinite. It is making such a tremendous contribution that the forces furnished by each country plus the back-up resources of these countries, make it possible to say that SHAPE is the guarantor of peace in Europe.

**Interviewer:** We are particularly interested in the work of the chaplains and your leadership in that field and we visited that busy bee-hive of activity there in the chapel; so tell us a little bit about how your chaplains' work is organized, how the religious life is organized at SHAPE?

**Benner:** With 14 nations at SHAPE representing different religious points of view and different religions, we try to make the SHAPE Chapel Center a religious service and worship center, an educational and social

center for as many of the member nations as wish to use it for their worship and religious activities. Presently, I am the International Staff Chaplain and my job is to coordinate the facilities, the use of facilities, and the support of all the other religious services and activities of the member nations of SHAPE. The other seven-ten chaplains that are presently assigned to SHAPE, one from the Church of England representing the Anglican Church; one from the U.S., United States Catholic; one from the U.S. as a Support Chaplain in the Protestant work; one from Belgium, a Catholic; two from the Netherlands, one a Protestant and one a Catholic; two from Germany, West, of course, Protestant and Catholic. In addition, we have a part-time civilian Italian Monsignor, a Greek Orthodox, and a part-time U.S. Army Jewish chaplain. We have each an individual office in this SHAPE Chapel Center and jointly use the three chapels that are in the main chapel building. The East Chapel which is the large one; the West Chapel, the middle-sized one; and, the Blessed Sacrament Chapel. On any Sunday morning, there will be at least 12 services and masses going on between 0830 and 1330 hours. In addition we have a Protestant Sunday Bible School, International; and, a weekday, Catholic Catechetical School in one of the International buildings, across the street. We have civilian Protestant and Catholic directors of Christian Education; several choirs of the major faiths and several youth groups.

We also have a joint "coffee-hour" in the reception hall for people who enjoy light refreshments before or after services, from 0900 to 1400 hours each Sunday. We feel that this is an important aspect of our religious program because it gives people a chance across religious and national barriers to become better friends within the context of our religious environment.

We try in equanimity and harmony to give each religious parish equal preference according to size of congregation and according to need for special and prime hours of worship and facilities. So far this is working out reasonably well.

When I first came to SHAPE some eleven months ago, there had been little ecumenical cooperation between the Protestants and Catholics. I was told that it was difficult to have anything ecumenical taking place between the dominant majority religious groups, that there were enormous difficulties that had to be overcome before we could even begin to have any ecumenical participation, one with another.

This, however, has dissipated somewhat through small and larger undertakings. At first we tried for a weekly staff prayer meeting that each one of us whether Catholic, Protestant, or Anglican would by





**This beautiful, modern-designed chapel center at SHAPE was dedicated on August 2, 1968. The chapel building houses three chapels: West Chapel, seating 200; East Chapel, seating 300; and the Blessed Sacrament Chapel (for Catholics only) seating 50 persons.**

turn take a part in leading. This was entered into with some reservation on the part of some of my associates. I am encouraged to believe that we are seeing that the Scriptures are equally pertinent to all of us. Some, like myself, when we lead use Catholic, Protestant, and Jewish prayers as well as our own denominational prayers. None of us is trying to proselytize or promote ourselves at the expense of the other. Each of us is more interested in sharing our ecclesiastical equipment rather than "hogging" it for ourselves, I hope. We are more concerned in helping one another than getting from one another. This feeling of cooperation without compromising faith builds the framework of spiritual interaction.

At Christmas Time, we tried a great ecumenical undertaking by having Catholics, Anglicans, and Protestants actually come together in a service of worship called an International Festival of Christmas Carols. Some of my friends looked upon this with a great deal of scepticism at first, feeling that only their Christmas carols should be presented and that the choir should be by denominational nomenclature rather than



called for each nation. However, praise the Lord, Catholics, Protestants, Anglicans, and even some of our Jewish friends joined in in singing Christmas carols in this service of worship lead by the international chaplains each in his own language. We rehearsed over a two-month period and by the time we presented this festival a week before Christmas at SHAPE, the auditorium was overcrowded with people from all nations and faiths who came out to participate in this beautiful Christmas service of worship and Christmas carols from all nations.

We then took the same presentation jointly down to the Catholic Cathedral in the city of Mons where something like this had never before been done in the history of Europe in this area. The Cathedral holds some 1,600 people and it was filled to the brim, mainly with local Belgian and SHAPE people of all churches who for the first time joined together in a Christmas ecumenical service. The service presented what we hope will be a symbol of Christian reconciliation and transformation in actual practice. Thus at Easter time, there was no problem in the joint use of our new chapel center by all religious groups. We have even welcomed the Moslem group to come in if they wish. At the present time, they have not taken advantage of our offer of the use of our facilities.

**Interviewer:** Now, Herman, I'd like to ask you this question about the religious ministry there at SHAPE. Why are the distinctive ministries called for since this is an international community? How does your ministry differ here from what it would if you were on a U.S. military installation?

**Benner:** I, as an American Protestant chaplain, am used to serving all Protestant groups with equal time and equal energy making no distinction between my own group, which would be Baptist, from serving any other. But coming from a free church background in the U.S., I neither have the training nor the participation in liturgy of the Episcopalian Church in the U.S. nor the Church of England here in Europe. However, my close friendship with my British padre and his kind liturgical education of me in the order for their church services has made it possible for me to take over his services during his leaves of absence. Likewise, he preaches for me occasionally.

In the United States, this would be rather unheard of for a free church pastor to go into the Episcopal Church and take over the Episcopal rector's duties. Here, this is part of our, you might say, mutual learning and sharing experience together. Several of our chaplains have joined with me in participating in various services together. Our Catholic,



**Chaplain (COL) Herman N. Benner (left), International Staff Chaplain, SHAPE, and Chaplain (CPT) William T. Smith, NATO Shape Support Group, Protestant Chaplain, administer Holy Communion at the first International Protestant Service in the new SHAPE Chapel on Palm Sunday, 7 Apr, 1968.**

Anglican, and Protestant padres have gone into one another's services and participated in the worship together.

One of my great tasks as we see it is to be the coordinator and the peacemaker between all religious groups and in a kindly and Christ-like way. We try to help each group have whatever it needs for its religious development, so that we may continue in a spirit of harmonious co-operation, "preferring one another" in love.

The scheduling of services is an interesting thing because each group naturally wants part of the prime hours on Sunday morning. We have three chapels built into one chapel so that we can accommodate between 8:30 in the morning and 1:30 in the afternoon on Sundays some 12 of the major religious services in German, Dutch, Flemish, French, Italian, Greek, and English languages. We have assisting us an Italian Monsignor who covers the 150,000 Italians in the Charleroi and Mons area of Belgium: We have also a couple of Greek Orthodox priests from

Charleroi assisting in providing religious instruction among our Catholic young people and children. It's our responsibility to see that all faiths have an opportunity to make their full religious program operational. It also is our responsibility as SHAPE chaplains to see if our religious community cannot set the ecumenical example for the smaller member nations of SHAPE to join together in closer family and spiritual harmony in the years to come.

**Interviewer:** It's really exciting and thrilling; the experiences you are recounting there and I know we, all of us back in the States, are delighted with the fine work you are doing and the approach that you are making in this area and the ecumenical spirit which is arising. Now, just one other question, what are the special opportunities for molding international goodwill through the program you are carrying on at SHAPE?

**Benner:** I would say that our special opportunity is the great privilege of trying to be practicing Christians, Jews, spiritually motivated people in the midst of a world in turmoil. For instance, we began to develop our SHAPE religious program out of just two or three services at first—the Anglican service, the Catholic service, the Protestant service—and then expanded it into the different language groups with two or three to six different types of Catholic masses a Sunday and two or three types of Anglican-Episcopal, and Protestant services and the weekly Jewish service. We began to learn courtesy and consideration for each other never required of one congregation worshiping in its own country. We all need these lessons in kindly, thoughtful cooperation.

We try to make it plain that it is our responsibility to SHAPE and to SACEUR to see that all people here of all religious groups whatever their religious faith from the member nations of SHAPE, from Turkey to Norway have the same rights and privileges to the use of the SHAPE chapel center.

For instance, we have Jews worshiping continuously here. The Jewish Rabbi in Brussels recently made the statement to our Jewish people at SHAPE headquarters that this is the first time in the history of the Mons area that there has ever been a weekly meeting of a consecutive Jewish congregation to worship and to practice its faith as provided by the SHAPE Chapel Center. This we think is rather remarkable that in all the history of mankind, there has been no provision for this minority group to have services of worship here in the Mons area.

We try to serve all groups with equal opportunity and equal privilege for support and for facilities. This message is very difficult to communi-

cate to some of the continental religious leaders here. However, we are very fortunate in developing a religious program which allows for the spiritual education of each of us toward the welfare of us all in our developing religious cooperation.

We have here on the European continent some marvelous and almost miraculous demonstrations of Christian ecumenicity in action. I'm thinking in particular of our Netherlands chaplains where Catholics and Protestants have achieved a high spiritual evolution, even to the point of concelebration together of Holy Communion. I'd like to think the day may come here at the SHAPE Chapel Center when this may be possible as we mature in the practices of our religious faith.

**Interviewer: That's perfect. We appreciate hearing all of these comments and these find insights that we have received from you, Chaplain Benner.**  
**END**

## AT YOUR SERVICE

### *UNICEF Christmas Cards*

Beauty and grace are combined with a concern for needy children in this year's selection of UNICEF Greeting Cards. Proceeds from their sale in the U.S. and more than 100 other countries will help support the work of the Nobel Peace Prize-winning United Nations Children's Fund.

Donated by 21 internationally acclaimed artists as their gift to the world's needy children, these UNICEF cards convey the cheer and happiness of the holiday season.

All UNICEF Greeting Cards are \$1.50 for a box of ten cards with matching envelopes, and come with a Season's Greetings message in the five official languages of the United Nations.

Order from UNICEF—USC, 331 E. 38th St., New York, N. Y. 10016.

### *Religious Dimensions in Literature*

Seabury Press, Inc., 815 Second Ave., New York, N. Y. 10017, has an excellent series of pamphlets entitled "Religious Dimensions in Literature." These are brief, stimulating commentaries on such modern works as "Waiting for Godot," by Samuel Beckett, and "The Plague" by Albert Camus.

This is first-rate material for a chapel study or discussion group that wants to wrestle with the great moral questions that confront human beings. About a dozen in the series, 85 cents per copy, paper.



# *Go To School by Mail*

By Clarence L. Reaser

**The U.S. Army Chaplain School has a course that is tailored to fit your needs**

**A**ZURE Green, Chaplain type, just completed the Basic Course at the U.S. Army Chaplain School and has been assigned to Fort Faith.

Sooner than he anticipated, he has found himself engaged as a Battalion Chaplain. He has a chaplain supervisor but he still has to run his own program and face the other members of this command as a professionally competent person.

It does him no good now to wish that he had listened more carefully and taken better notes at ye olde chaplain school. Neither does it help to observe wistfully that if the instruction had not been so accelerated he could have absorbed more of what was taught.

Until now, he has managed not to salute with his left hand. So far, so good. But he still thinks the adjutant was calling him names yesterday when he referred to the SOP.

How about it! Will Chaplain Green make the grade? Of course he will.

Time and experience will come to his aid, and his supervisory chaplain will contribute the wisdom of his experienced leadership. But in the meantime, there is something vital Chaplain Green can do for himself. He can enroll for extension course training in the Nonresident Department of the U.S. Army Chaplain School.

If our chaplain friend were to receive the new subcourse on the Unit Chaplain, for example, he would not only find out what an SOP is, but would be given a sample format to help him write one of his own. Chaplain Green would find that the subcourse contains seven lessons taking him across the whole gamut of the Army Chaplaincy—from its history, through the chaplain's mission, relationship, responsibilities and programs, to his effective functioning as a unit chaplain in a combat or communications zone.

The next thing our colorful friend would discover is that the material





The 4 chaplains assigned to the Non-resident Dept. meet to review the Correspondence Course Program and to establish guidelines for the future. The chaplains are (l to r): (LTC) Glenn R. Sullivan, Dep. Dir.; (MAJ) Clarence L. Reaser, Chief, Corr. Course Br; (LTC) Daniel T. Saylor, Chief, USAR Br; and (COL) Wm. V. O'Connor, Director.

on the Unit Chaplain is only one of 132 available units of instruction called subcourses, grouped in four distinct courses of instruction.

Perhaps the next time you see Chaplain Green you could tell him about the course options available through the Nonresident Department at the U.S. Army Chaplain School.

### **Chaplain Officer Basic Extension Course**

The first option is the Chaplain Officer Basic Extension Course. It is intended for commissioned officers of all reserve components, whose

actual or anticipated assignment is to the chaplain branch. Its purpose is to provide initial branch training for newly commissioned reserve component chaplain and Staff Specialists (divinity students). Further, the course will enable the new chaplain to satisfy the educational requirements in the reserve component for consideration for promotion to the grade of captain. Containing such subcourses as Officer Indoctrination, The Unit Chaplain, Character Guidance, and Command and Staff Procedures, the course is designed to instruct the new chaplain in the

...matters he will need to know to successfully perform his mission during his early years in the Army. Though any of the 33 subcourses are available to an active duty chaplain on a Special Student basis, the course as a whole is designed for Reserve Chaplains who are not on active duty. Chaplain Green has already taken the resident Basic Course at the Chaplain School. However, he may want to request several of the subcourses in the Basic Course as a Special Student basis to refresh his memory in those areas which are most important to him now.

But we're getting ahead of our story. More about that later.

### **Chaplain Officer Advanced Extension Course**

The second option available to chaplains through the Nonresident Department is the Chaplain Officer Advanced Extension Course. Chaplain Green might be interested in this course which is available both to reserve and active duty chaplains who have received credit for the Chaplain Officer Basic Course either through resident or nonresident means. The extension correspondence course catalog states its purpose. "To provide chaplain officers with a working knowledge of command and staff techniques and to develop a sound foundation for career assignments in higher staff positions."

The course consists of 65 subcourses which require 319 credit hours of work. The number of credit hours assigned to a subcourse approximates the time required for the average student to study all references and solve the accompanying exercises.

The Advanced Course is subdivided



Most of the subcourses in the Corr. Course Program are prepared by the other 25 service schools in the USCONARC School System. Only those dealing specifically with chaplain-related subjects are written by the Army Chaplain School. Here, Chaplain (MAJ) Clarence L. Reaser writes the subcourse on the Post and Training Center Chaplain.

into six phases of approximately 50 hours each. Three phases encompass subjects of professional interest such as Chaplain Staff Duties, Chaplain Funds, and the Dynamics of Individual and Group Behavior. The three professional phases also include several excellent subcourses prepared by the Intelligence School on such important areas of the world as Southeast Asia, Korea, and the Soviet Union.

The other three phases present a broad selection of subjects which are common to all officers of all branches of the Army. These "Common subjects Subcourses" include such topics as Organization of Army Divisions, Civil Disturbances, Effective Speaking, Nuclear Weapons Employment, Military Justice, and Unconventional Warfare.

### **Career Development Courses for MOS 71M**

The third and fourth course options available through the Nonresident Department of the Chaplain School would benefit Chaplain Green only indirectly. They are for his Chaplain Assistant. But then, his "good right arm" will inevitably become involved in the writing before Chaplain Green finishes his SOP, so it may be well

worth the chaplain's time to encourage his assistant to sign up for the Career Development Course for MOS 71M.

In the context of the course, the assistant will work such subcourses as Effective Written Communication, Referral Agencies, Denominational Coverage, Office Management, and Map Reading.

Wherever in the world Chaplain Green's career takes him he will be a better chaplain if his co-worker is a better assistant.

After completing that 153 credit hour course, his assistant (being the energetic, vigorous, and highly motivated young man he is) may wish to take the 85-hour Senior Career Development Course which will expose him to the kind of training he will need to make him a successful Senior

**Each lesson and exam submitted by students for grading is logged by SSG Everett Pitcher, the Non-resident Dept.'s NCOIC.**





Nearly 100 lessons and exams are evaluated daily through the use of templates which permit rapid and accurate grading. Mrs. Peggy Moore does the grading.

Chaplain Assistant at higher staff levels, such as Post, Division, or Army. This course which emphasizes military topics like Military Leadership and Command and Staff Procedures is also a prerequisite for enrollment in the Extension Course for Senior NCO's from the Command and General Staff College at Leavenworth.

These, then, are the four courses offered by the Nonresident Department of the U.S. Army Chaplain School. But suppose Chaplain Green finds none of them relevant to his present circumstances. There is still another option open to him.

### **Enrollment as a Special Student**

He may still have access to the enormous variety of subcourses offered by the Chaplain School. He may enroll as a Special Student and complete at least one subcourse each 6 months. By doing that, Chaplain Green, or any other chaplain (active or reserve) in any branch of the military service (Army, Navy, or Air Force) may enroll for any of the 132 subcourses offered by the Nonresident Department. Though reading a list of titles is never an exciting task, will you scan the one on pages 42-43 quickly to see the variety of topics offered and the credit hours given for a number of the most popular subcourses? Perhaps you and Chaplain Green would like to join the 250 chaplains already enrolled as Special Students in the pleasurable task of "going to school at home."

In most cases, the texts and materials used to complete the subcourse work may be retained for future reference upon completion of the subcourse.

And it's free, of course; the only cost associated with enrollment is your time. And even though TIME may be the most valuable resource you have at your disposal, more than 1,000 of your chaplain friends feel it is a worthy investment of that irreplaceable commodity.

Chaplain Green happens to be an Army type, as are most of the en-





When a student's lessons have been graded, his permanent record is pulled and his scores are entered. Mrs. Carol Parker is responsible for this part of the operation.

rollees in the extension program. But increasingly, chaplains and chaplain assistants from the Navy and Air Force are enrolling as Special Students for certain of the subcourses which are universally applicable to clergymen. In this ecumenical age, the Nonresident Department issues them a hearty welcome.

So that's the message. Tell Chaplain Green the Chaplain School is looking for the chance to help him with his SOP. Tell him to write the U.S.



When students enrolled in any of the four course programs complete a subcourse, the next subcourses in the sequence are mailed to him. Stockroom clerk, PFC Joseph Medina, prepares the subcourse packets for shipment.



Army Chaplain School, ATTN: Non-resident Department, Fort Hamilton, New York 11252, and ask for an Extension Correspondence Course Catalog. The catalog will succinctly explain the details of the whole extension course program. Along with the catalog, he will be sent enrollment

instructions and copies of DA Form 145 on which to submit his application. Chaplain Green just might become well-read.

And while you're at it, why don't you write for a catalog and enrollment forms, too. It won't cost you a thing to peruse the catalog.

## TOPICAL LISTING OF SUBCOURSES

| <i>CHAPLAIN</i>                                                | <i>CREDIT HOURS</i> |
|----------------------------------------------------------------|---------------------|
| Chaplain Funds                                                 | 8                   |
| Character Guidance                                             | 1                   |
| Denominational Coverage                                        | 10                  |
| Referral Agencies                                              | 8                   |
| The Unit Chaplain                                              | 15                  |
| The Chaplain & Hospital Patients                               | 4                   |
| The Installation, Training Center & CONUS Army Chaplain        | 7                   |
| The Hospital, Confinement Facility & Personnel Center Chaplain | 4                   |
| <i>GEOGRAPHIC STUDIES</i>                                      |                     |
| Africa                                                         | 18                  |
| Communist China                                                | 18                  |
| Japan                                                          | 12                  |
| Korea, North & South                                           | 10                  |
| Latin America                                                  | 15                  |
| Southwest Asia                                                 | 12                  |
| Southeast Asia                                                 | 12                  |
| Soviet Union                                                   | 18                  |
| Western Europe                                                 | 19                  |
| <i>PSYCHOLOGY</i>                                              |                     |
| Combat Psychiatry                                              | 8                   |
| Dynamics of Behavior                                           | 20                  |
| Human Relations                                                | 12                  |
| Propaganda Theory                                              | 18                  |
| Psychological Operations                                       | 11                  |
| <i>WRITING</i>                                                 |                     |
| Effective Army Writing                                         | 32                  |
| Effective Written Communication                                | 10                  |
| Effective Writing                                              | 2                   |

### *MILITARY LEADERSHIP & INSTRUCTION*

|                                     |    |
|-------------------------------------|----|
| Methods of Instruction              | 6  |
| Military Leadership                 | 6  |
| NCO Leadership & Career Development | 20 |
| Officer Indoctrination              | 2  |

### *GOVERNMENT & POLITICS*

|                                     |    |
|-------------------------------------|----|
| Communism                           | 8  |
| Communist Party, USA                | 14 |
| Principles of Democratic Government | 14 |
| Principles of Government            | 8  |

### *MANAGEMENT*

|                           |    |
|---------------------------|----|
| Manpower Surveys          | 13 |
| Correspondence Management | 4  |
| Financial Management      | 3  |
| Personnel Management      | 9  |
| Office Management         | 18 |
| Records Management        | 10 |

## **AT YOUR SERVICE**

### *Films for Christ*

Former serviceman, Rus Sakkers, operates Films for Christ Library, P. O. Box 218, Holland, Michigan. Chaplains interested in a listing of 30-minute 16 mm. sound films, undenominational, some in color, should write for free catalog.

### *"Come, Let Us Worship"*

This is the title of a new recording recently released by GIA Records, 2115 West 63rd St., Chicago, Ill. 60636. The disc contains 12 contemporary folk mass songs composed by Brother Gregory R. Ballerino, F. M. S. They were originally written for use at Catholic High School in Roselle, N. J. Brother Gregory wishes "to provide young people with music which will make the worship of God a part of real life, not an interruption or escape from it."

### *Surplus Tape Reels for Free*

The Inspirational Tape Library purchases 7" reels of tape and duplicates on 5" reels or smaller which leaves surplus of 7" reels. Some Christian organizations purchase 1" tape and slit it to the ¼" size. If you are doing a charitable Christian work and need empty 7" reels, the Inspiration Tape Library will be happy to send a supply of these reels for only the cost of shipping. Please write to the Inspirational Tape Library, Box 778, Phoenix, Ariz. 80001.



Since 1960 the Guatemalan government has been working hard to improve its assistance programs to children and their families. UNICEF has been helping by providing funds for personnel training and equipment. Here 3 hungry moppets go after their cereal with enthusiasm in one of the several child care centers in Guatamala's capital.

## Today's Children - Tomorrow's World

**T**HIS year from Afghanistan to Zambia, children and mothers in 117 countries are receiving aid from UNICEF through nearly 500 long-range programs. What does such aid mean? Is it sufficient to meet the needs?

In the words of the UNICEF Executive Director, Henry R. Labouisee, "The overall state of the world's

children is far from encouraging. There are over 1.2 billion children under the age of 15. Only about a quarter of them are born with a chance to grow up with adequate health care, proper food, a decent education, and with a reasonable chance to lead a productive and satisfying life. What about the other three-quarters? They live in countries with

**Have your pennies (and dollars)  
ready for UNICEF**

per capita incomes less than \$500 per year—half of them in countries with average per capita incomes under \$100.”

### **Overwhelming Needs**

Most of these children will start life under severe handicaps. The odds that confront the average child today in a developing country are overwhelming. They are 4 to 1 against his receiving any medical attention, at birth or afterwards. The chances are 3 to 1 that he will suffer from malnutrition at some time during the pre-school age period. If he survives until school age, the chances are over 2 to 1 that he will not complete the elementary grades. Before he has reached his teens he will probably be working full time to help maintain himself or his family.

UNICEF's work in response to these needs is aimed at building and strengthening the services governments can offer the children of today and of the future. UNICEF devotes a large share of its budget to providing aid to basic health services. It assists nutrition projects which encourage the production of protective foods. Activities in education and vocational training are steadily expanding. While most aid is in the form of supplies and equipment, a significant share is directed toward the training of local personnel.



Since 1951 more than 5 million persons in Burma have been vaccinated against tuberculosis. With the help of WHO and UNICEF, Burma has now integrated its anti-tuberculosis efforts into the framework of local health centers. Here vaccinations are being given in Myauk-Kine Village.

### **New Gains Needed**

Having helped many countries make substantial gains in disease control in the recent past, UNICEF now hopes to make corresponding progress in helping to alleviate other major problems. UNICEF assistance is also being requested in such areas as community development, day care and family planning.

Special attention is being given to children between the ages of one and six. Too young to receive the attention given at schools, they are likely to be neglected when new babies arrive and



consequently have a high malnutrition and disease rate.

### Still a Giant Task

As in past years, UNICEF continues to do its work on an extremely small budget, remaining entirely dependent on voluntary contributions from governments, groups, and individuals. In 1967 UNICEF's income was \$38.4 million.

Since UNICEF's philosophy is one of self-help, however, the effect of its assistance can be more far-reaching than its modest resources might indicate. Its aid is multiplied by the efforts of the assisted countries to help themselves. These governments invest in the UNICEF-aided projects an average of 2½ times as much as UNICEF puts in. UNICEF aid also encourages private organizations and other governments to strengthen their efforts on behalf of children. In this way, the results of UNICEF's involvement may be far greater than the resources UNICEF is able to use.

The Declaration of the Rights of the Child states that "Mankind owes the child the best it has to give." UNICEF's role today is to help stir the world's conscience to give these words reality, for the children of the developing countries today will determine the direction of their world tomorrow.

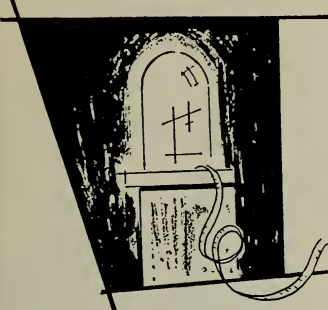
END



Juggled off the jovial "mammy wagon," Ama Donker, sporting a silent Ama Fosua, bustles off to the herbal specialist. For many in Ghana a visit to the herbalist is also part of the curative process. A growing network of health centers is helping to meet the medical needs of families in the rural areas of Ghana. The medical and nursing staffs of the centers are involved from sunrise to sundown in providing their services to meet the great demands for curative medicine.

**Changes at Fort Meade.** Chaplain (COL) Maury Hundley, Jr., has finished his tour as the First Army Chaplain, Fort Meade, Md., and has been assigned as Center Chaplain at Fort Sill, Okla. The new

First Army Chaplain will be Chaplain (COL) Frederick O. Hunt, Jr. Chaplain (MAJ) John Stevey, who has been with the First Army the past two years, is leaving for Vietnam.



## NEWS ROUNDUP

### VETERANS ADMINISTRATION ANNOUNCES NEW PROGRAM

The Chaplain Service of the Veterans Administration will initiate clinical education and training programs for clergymen this September in three VA hospitals in the United States: Bedford, Mass.; Martinez, Calif.; and Houston, Tex. Cooperating in the venture will be the seminaries of the Graduate Theological Institute of Boston, the Institute of Religion, Houston, and the Graduate Theological Union, Berkeley, Calif.

This is the first time the VA will train clergymen not specifically employed as VA chaplains. At the present time the VA has 300 full-time and 490 part-time chaplains of all faiths in its 166 hospitals and domiciliaries. Clergymen coming on duty as chaplains attend a special Chaplain School at the Jefferson Barracks (Mo.) VA Hospital.

This new program of training has been under study and development for two years. Its aim is to provide the clergyman with a basic knowledge and experience in the behavioral sciences and the medical and surgical aspects of disease so that he may better serve the "whole man." In addition the chaplain resident will gain experience in ministering to the needs of mentally and physically ill patients while

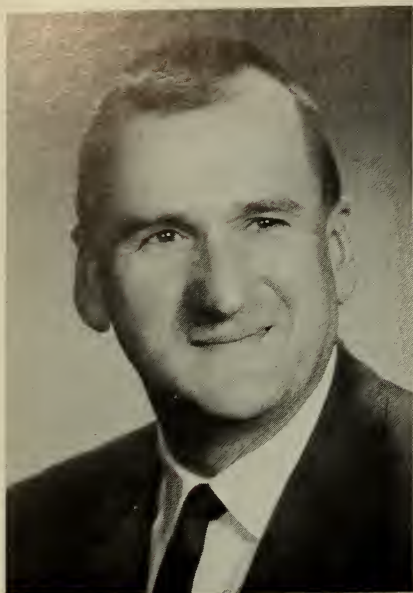
under the supervision of an experienced VA chaplain.

The clergyman will also learn to share the increasingly complex problems of the medical moral ethics involved in the rapidly expanding science of medicine. The clergyman is taught that he share intimately with the healing professions a concern for the total welfare of the patient.

The close cooperation between the Chaplain Service of the VA and the various national church groups has led to the establishment of the training centers in affiliation with the graduate theological education centers representing many denominations. In each case the clergyman in training will also be enrolled in a graduate school of studies. Some will complete work on master's and doctoral degrees while others will be enrolled in continuing education departments.

Three chaplain resident spaces are available at each of the three centers, and residents will receive about \$4,500. Interested persons should contact the

Director, Chaplain Service  
Veterans Administration  
Washington, D.C. 20420



## THE REV. HERBERT RICE DIES

The Rev. Herbert L. Rice, 49, pastor of the Bethany United Church of Christ of York, Pa., a reserve chaplain, and member of the Committee on the Ministry to Armed Forces Personnel, died at his home on May 31, 1968.

Mr. Rice was a graduate of Franklin and Marshall College, Lancaster Theological Seminary, and Temple Univ. School of Theology. In 1945, Mr. Rice was commissioned as a Navy chaplain and served during both World War II and the Korean War.

He was active in the work of his denomination and served as chaplain of the Harrisburg training center.

Surviving are his wife; a daughter, Jane Rice; his step-mother, Mrs. Mabel Rice; and a sister, Mrs. John McKay.

## CHAPLAIN LITEKY HONORED

Chaplain (CPT) Angelo J. Liteky, who was assigned to the 199th Infantry Brigade in Vietnam, has been awarded the Distinguished Service Cross for extraordinary heroism in connection with military operation on 6 Dec 1967 in Vietnam.

While accompanying an infantry company on a reconnaissance-in-force mission in Bien Hoa Province and moving through the jungle, his unit was attacked by a concealed battalion of Viet Cong. Although severely wounded, Chaplain Liteky repeatedly braved flying bullets to rescue and minister to the wounded and dying men. In so doing, Chaplain Liteky personally extracted more than 20 wounded soldiers from the battlefield while subjected to incredibly heavy hostile fire.



Shown above is Bishop Lloyd C. Wicke, resident bishop of the New York Area of The Methodist Church, which comprises the New York and Troy Annual Conferences.

At a Farewell Dinner at Fort Hood for Chaplain (COL) Charles J. Murphy (center), who is retiring, was presented with a set of commentaries by Wm. Barclay. Shown making the presentation: Chaplain (LTC) Vaughn Leaming; and Chaplain (MAJ) Danny W. Buttram.



On a visit to the Canal Zone, Chaplain (MG) Francis L. Sampson, Chief of Chaplains, USA, is met at Fort Amador by Chaplain, (COL) James H. Cranford. Chaplain (LTC) Clifford E. Keys, Jr., accompanied the Chief. The two attended the USARSO—hosted Latin American Chaplains' Conference.

Chaplain (COL) Theodore V. Koepke, Commandant of the U.S. Army Chaplain School at Fort Hamilton, N.Y., announced that twelve of the fifty-eight chaplains graduating on May 31 were placed on the Commandant's Academic Excellence List, after completing the 34-week Chaplain Officer Advanced Course.

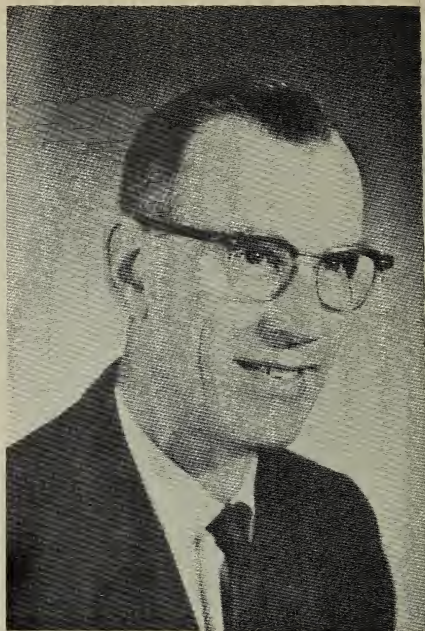
The top five were Chaplain Theodore J. Dowd, Roman Catholic, 96; Chaplain Howard A. Easley, Southern Baptist, 95.9; Chaplain Paul O. Forsberg, Lutheran, ALC, 94.8; Chaplain Keric J. Cochran, Roman Catholic, 94.3; Chaplain Richard A. Brandt, Lutheran, ALC, 93.9.

The course is for career chaplains between their fifth and tenth years of commissioned service as chaplain and offers professional education at a level commensurate with the duties and responsibilities of supervisory chaplains.





**RADM James W. Kelly, CHC, USN,** Chief of Navy Chaplains, is "piped aboard" the U.S. Naval Reserve Training Center, in Colorado Springs, Colo. on 22 April 1968. During his visit he spoke briefly about the morale of men serving in Vietnam. Chaplain Kelly was in Colorado Springs attending the annual convention of the Military Chaplains Association.



Above, William T. Bolger has been appointed by the YMCA to serve in the newly-created post of Director of Program Development on the Hq. Staff of the Armed Services Dept. Mr. Bolger will help local Associations recognize potential service to a military constituency in communities where there are no Armed Services YMCAs. Bolger began his work Feb. 15.



An appreciation certificate from the General Commission on Chaplains is presented to LT Bernard J. Bortz, MC, USN by CDR John K. Bontrager, CHC, USN aboard USS *Iwo Jima* while the ship was supporting a Marine Bn Landing Team south of the DMZ, Vietnam. Dr. Bortz, a member of the surgical team aboard *Iwo Jima*, was cited for his active leadership in the Protestant religious program, especially for playing the ship's organ for religious services.







Each year the New York Chapter of B'nai B'rith, the Alexander D. Goode—Ben Goldman Lodge, honors four chaplains—one from the Army, one from the Navy, one from the Air Force, and one from the Veterans Administration—by presenting them with The Four Chaplains' Awards for outstanding achievement. Shown receiving these awards this year are: Chaplain (COL) Joseph B. Messing (2nd from left), USA; Chaplain (COL) John F. Graf (4th from the left), USAF; CPT Robt. W. Radcliffe, CHC, USN (2nd from right); and Rabbi Samuel Chomsky, VA, right. Presenting the awards were: Rabbi Aryeh Lev (left); and Sanford H. Siegel (3rd from left), President, Alexander Goode-Ben Goldman Lodge.

A chaplain who has written many articles for both *The Link* and THE CHAPLAIN becomes a faculty member of Keystone Junior College, LaPlume, Pa. 18440, this fall. Chaplain Haydn Gilmore, with the Air Force until June 30, will be teaching English, Philosophy, and Comparative Religions. We wish him well in this new venture.

Chaplain (BG) Martin H. Scharlemann, AFRES, graduate professor of exegetical theology at Concordia Seminary, St. Louis, Mo., received the Silver St. Martin of Tours Medal. Dr. Kenneth L. Ahl, executive secretary of the Armed Forces Commission of The Lutheran Church—Missouri Synod, made the award. The medal is awarded annually for aiding the chaplaincy.



CDR Paul A. Johnson, CHC, USN, is serving as Protestant Chaplain at the U.S. Coast Guard Academy, New London, Conn. His previous tour was aboard the aircraft carrier, *USS Wasp*.

Dr. Cawley H. Stine (left), retiring Secretary of the Commission on Chaplaincy and National Service of the former Evangelical United Brethren Church, is presented with the III Corps and Fort Hood "Soldier of God" Citation. Presenting the award for MG Joseph A. McChristian is Chaplain (LTC) Vaughn F. Leaming, the Deputy III Corps and Fort Hood Chaplain.

As a part of Christian Family Week, a special service of reaffirmation of the marriage vows was conducted for the members of the Fort Benjamin Harrison community. Leading the service were Chaplains Boyd and Burton.



Chaplain (MAJ) Mario Tardivo came to America from Italy in 1939 and became a chaplain in the U.S. Army in 1951. He has met many people and gone many places—France, Korea, Germany, and back to Italy; and Missouri, Kansas, Alabama, and California. He is now at Fort Ord.

In the picture we see him posing with one of the Franciscan fathers in front of the old Mission San Antonio de Padua. The two of them were making plans for the fiesta of June 9 to support and maintain the mission.





A 37-year-old Navy chaplain who taught world history to high school students has become the first chaplain to win the Silver Star Medal for combat action while serving with U.S. Marine infantrymen in Vietnam.

The combat decoration was presented at Camp LeJeune to LT Richard M. Lyons, CHC, USN, by BG John E. Williams. Chaplain Lyons was cited for his heroism during the bitter battle for Hue City in South Vietnam last January. During a bitter attack against his battalion by North Vietnamese and Viet Cong soldiers, Chaplain Lyons repeatedly braved heavy fire to aid the wounded and to administer last rites.



DA NANG, RVN.—“Because of the critical shortage of Catholic priests in Vietnam, I will spend as much time as I can in this country.” Chaplain (MAJ) Bernard F. O’Brien, Da Nang Support Command’s 80th General Support Group chaplain, is making good that promise. He has extended his tour in Vietnam for the third straight time.

Having served the church for 19 years as an ordained priest, Chaplain O’Brien decided to help serve the large numbers of soldiers of the Catholic faith in Vietnam. To this end, he entered the active Army in July of 1966 after 10 years in the Army Reserve.



American University this fall embarked on a program to educate 25 students per year from Washington's inner city at no cost to the participants. The first 25 to be chosen from economically and socially disadvantaged families in the city are part of the 139 freshmen from the District of Columbia who applied for admission to AU for 1968-1969.

Cost per student will be: to AU, \$700; Government grants, \$1,300; work-study program, \$400. The total cost is \$2,400 per student, which is the approximate cost for a school year at AU.

During the summer a nine-week, full-time course in clinical pastoral training

was given to eight ordained and four senior seminary students at St. Elizabeth's Hospital, Washington, under the general direction of The Reverend Ernest E. Bruder, D.D., Director of Protestant Chaplain Activities. The trainees were from eleven states and represented seven denominations and twelve seminaries.

The Christian Pavilion, Sermons from Science, and the Judaism Pavilion are all open again this year at EXPO 67, Montreal. Thousands have already visited them this year. Include them in your visit. (See THE CHAPLAIN, January-February 1968.)

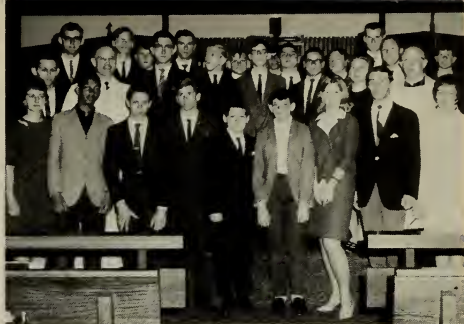
Over 40 Charleston area clergymen responded to the invitation to attend a seminar sponsored by the Commander of Submarine Flotilla 6. The day-long seminar was conducted 19 Apr 1968 at the Naval Weapons Station. After lunch the group toured the FBM submarine, USS *Lewis & Clark*. Chaplains Solomon, Bareiss, and Reagan were hosts.





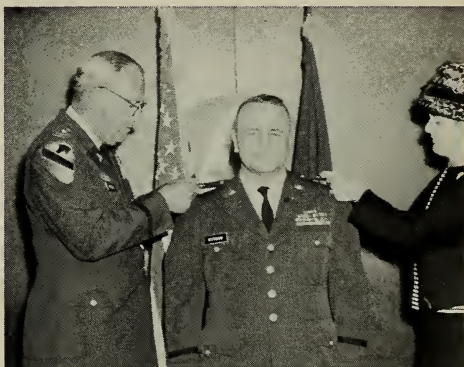


"I congratulate you on the achievement of this wonderful instrument. May it be a source of joy and inspiration." So spoke Chaplain (CPT) Earl D. Sneary as he participated in dedication services of the chapel chimes and carillons at the Gulfport, Miss., Seabee Center Chapel. The dedication was held on Sunday, May 19.



St. Louis area students responded in number to the Scott AFB "Seminary Day" held Sunday, April 28. Thirty-two young men and women representing 4 local seminaries were hosted by Scott-based chaplains: Brethauer, Ferguson, Haldalski. Also Chaplain (BG) Martin H. Scharleman (AFRES) was present and spoke on "The Philosophy of the Military Chaplaincy."

Chaplain (LTC) William F. Montgomery (left) was honored by cadets at the Air Force Academy before his departure for Vietnam (in June). He was presented a symbolic saber at the Spring retreat of the Fellowship of Christian Athletes. Making the presentation are (center) Cadet Gary Coombs, incoming FCA president, and Cadet Steve Roseman (right), outgoing president.



Chaplain Warren H. Withrow, Staff Chaplain, U.S. Army Combat Developments Command Experimentation Command, Fort Ord, is pinned with new insignia (LTC) by his wife and the deputy commander of CDCEC, COL Boyd L. Branson.





On Sunday 12 May 1968 CPT Alan D. Grinsted, MSC, USN (Ret.) was presented the General Commission on Chaplains' Certificate of Appreciation by RADM Herbert H. Eighmy, CO of the Aerospace Med. Center, Pensacola, Fla. CPT Grinsted has served the chapel congregation for over 7 years with his musical skill and beautiful voice. (L to R) CDR Harlin E. Tillberg, CHC, USN; Admiral Eighmy; Dr. Grinsted; and CPT E. G. Hurlburt.



Chaplain (COL) Hoyt H. Wood, Staff Chaplain, Hq. 10th AF, Richards-Gebaur AFB, Mo., was awarded an Honorary Doctor of Divinity degree May 19 at his alma mater, High Point College, High Point, N. C. Chaplain Wood is the only parachute-qualified chaplain in the Aerospace Defense Command.

## G. DEWEY ROBINSON ELECTED BISHOP



Dr. G. Dewey Robinson, since 1951 pastor of the Metropolitan African Methodist Episcopal Church, Washington, D.C., was elected a bishop and has been appointed to serve in South Africa.

Bishop Robinson was born in Sumter, S. Car., and graduated from Allen University, Columbia, S. Car. He attended the School of Religion, Howard University, and Harvard University Chaplain School. He was an Army chaplain during World War II, and has represented his church on the General Commission on Chaplains and Armed Forces Personnel.

He is vice-president of the Board of Rehabilitation for the District of Columbia, and president of National City Foods Corporation.



# BOOKS

PUBLISHERS' ADDRESSES  
AT END OF BOOK SECTION

**Marx** by ROBERT PAYNE. Simon and Schuster. 1968. 582 pp. \$10.00.

Everyone ought to know something about Karl Marx for a thousand million people today, nearly half the world, are ruled by governments that claim to follow his teachings. What kind of man was he? What kind of life did he live? What led him to embrace communism? Answers to these questions are revealed as we read this well-written biography of a man who did more to curse the world than any man who ever lived. —L. P. F.

**Minister's Marriage Manual** by S. W. HUTTON. Baker Book House. 1968. 96 pp. \$2.95.

A well printed, small book containing model marriage ceremonies for various denominations. Also help on pre-marital counseling, information on state laws regarding marriage and divorce and the like.

**The First Epistle to the Corinthians** by C. K. BARRETT. Harper & Row. 1968. 410 pp. \$8.00.

Another volume in the distinguished

series, Harper's New Testament Commentaries. The author is Professor of Divinity at the University of Durham, England. The writer takes advantage of the new insights on New Testament times and the result is a lucid interpretation of what Paul said; and also suggestions on the message the modern reader may get from 1 Corinthians.

**Just Across the Street** by DALE OLDHAM. Warner Press. 1968. 160 pp. \$4.50.

There are no easy answers. Even after we have been Christians for many years, we still have problems. Therefore we look up to one who can help us understand ourselves better. Such a man is Dale Oldham, author, radio speaker, pastor, and evangelist. These messages are "down to earth," and as Torrey Johnson says: "Each chapter is crowded full of spiritual insight, instruction, and inspiration."

**Atheism Is Dead** by ARTHUR J. LELYVELD. World. 1968. 209 pp. \$5.95.

The subtitle of this book is: "A Jewish Response to Radical Theology." Rabbi Lelyveld surely is more right than the

radical scholars—God is not dead: *atheism is dead!* We welcome the title as well as what the Rabbi says. He says of the radicals: "I share their concern, but I believe their formulations to be out of date. They are victims of a culture lag when they take their stand either in empiricism or in language analysis.... When... I say that atheism is dead I do not say it as a simplistic or flippant response. I am serious. I say it in the conviction that new knowledge in the physical sciences, as well as in anthropology and psychology, has swept away the pre-conceptions on which much of the old atheism was based: both mechanism and the naive, self-confident forms of humanism."

**Africa: Yesterday and Today.** Edited by CLARK D. MOORE and ANN DUNBAR. Bantam Books, Inc. 1968. 394 pp. 95 cents.

Africa's story is deeply rooted in the past; but she is alive today facing many problems; and there are the prospects for the future. A group of geologists, anthropologists, and historians who know Africa have given us this magnificent collection of essays about a land of violence and courage.

**Christian Faith and the Space Age** by JOHN G. WILLIAMS. World. 1968. 123 pp. \$3.95.

Facing the Space Age realistically, the author asks and seeks to answer four questions that concern those interested in religion: Can We Still Believe in God? Shall We Lose God in Outer Space? Can We Know God at All? Is God Still at Work in the Universe?

Without giving away the details of the book, we can state what the author declares in the book's Foreword: "The Christian religion is still, and will always remain, God's own answer to all the needs and aspirations of our human nature at every level."

**The Sermon: Its Homiletical Construction** by R. C. H. LENSKI. Baker Book House.

1968. 314 pp. \$2.95.

In the introduction to this book, Ralph G. Turnbull says; "Lenski is known for his ability as a teacher... This volume on *The Sermon* came out of sixteen years of teaching Homiletics..." The author believes that every sermon should begin with a text and should expound that text. "The sermon which rightly uses a text is always superior to the sermon which uses no text" (p.8). Help is given on how to choose an effective text and how to build the sermon from the text.

**The Biblical Doctrine of Heaven** by WILBUR M. SMITH. Moody Press. 1968. 317 pp. \$4.95.

Few preachers are preaching about heaven today; but Dr. Smith believes that this lofty theme ought to be presented. "The Scriptures," he says, "are our only resource in these days of doubt..." So here is an exhaustive study of heaven as taught in the Bible.

**Prayers for the People** by JAMES A. JONES. John Knox Press. 1968. 127 pp. \$4.00.

A year of pulpit prayers by the former pastor of the Myers Park Presbyterian Church. Dr. Jones quotes Robert L. Dabney: "To speak for God to men is a sacred and responsible task. To speak for men to God is not less responsible, and is more solemn." Also the author says: "The hardest thing for me in my own ministry over a period of twenty years and more has been the responsibility of public prayer."

**Beyond Birth Control** by SIDNEY CORNELIA CALLAHAN. Sheed & Ward. 1968. 248 pp. \$4.95.

This is not just another new sex book but an attempt to work out a "theology" of sex which will be true both to Christian revelation and human experience. Intended for Christians, as Mary Calderone says: "Non-Christians who read the book will, I believe, not find



that its theology gets in the way of its relevance and lucidity for them."

**Dying We Live.** Edited by HELMUT GOLLWITZER, KATHE KUHN, REINHOLD SCHNEIDER. Seabury, 1968. 285 pp. \$2.75.

When we think of those who went to death under Hitler, of course, we immediately think of Bonhoeffer. But there were many others. These editors have brought together "the farewell letters written in the face of death by men and women of the German resistance movement." In commenting on the letters, Reinhold Niebuhr says: "We read them rightly if we regard them as revelations of the heroic heights to which the human spirit may rise when it is informed by 'grace,' a power that transcends the sense of duty and that is infused into those lives which have a sure hold of the meaning of human existence. . . ." (p.x)

**Just As I Am** by EUGENIA PRICE, J. B. Lippincott, 1968. 184 pp. \$3.95.

Here is devotional writing at its best. Who would think of taking the old hymn, *Just As I Am*, and writing a book about it? But Eugenia Price does it and does it well. Of course, the reader may get the feeling that Miss Price is saying the same thing over and over again. But maybe there is a need for reemphasis on many of the fundamental truths of the Christian faith. —L.P.F.

**Notes for Living** by RAYMOND IRVING LINDQUIST, J. B. Lippincott, 1968. 223 pp. \$4.50.

Short devotional pieces by the pastor of the First Presbyterian Church of Hollywood. 131 of them. They sound like devotionals for newspapers; but apparently are excerpts from Dr. Lindquist's sermons. Each idea is timely; and as the jacket says, "Behind the glittering image projected by Hollywood press agents and the tarnish laid on it by gossipy, sensational headlines is a community faced with the same pressures and fears we all face—plus some problems most of us

would not even care to imagine. . . ."

**Stir What You've Got** by RAYMOND E. BALCOMB. Abingdon, 1968. 160 pp. \$3.50.

The author believes that a religious recession is under way but that the faith will survive—as it always has—that the best thing to do is to call all laymen to commitment to God and to the practice of Christian stewardship. The title is based on a paraphrase of 2 Timothy 1:6.

**Best Church Plays** by ALBERT JOHNSON. Pilgrim Press, 1968. 180 pp. \$3.95.

Drama began as a religious expression and today again drama is a medium of enlightenment. The author tackles the difficult task of listing the best plays. As he says, "Plays that are best for the First Church of Suburbia may not be best for Midtown Second Church, and vice versa. The value of any collection lies in its relevancy." A wide range of plays is listed. A comprehensive index will enable the users of this book to take advantage of the wide listing.

**The Gospel of Mark** by D. E. NINEHAM. Seabury Press, 1968. 477 pp. \$8.00.

**The Gospel of Luke** by G. B. CAIRD. Seabury Press, 1968. 271 pp. \$6.50.

Two distinguished volumes in **The Pelican Gospel Commentaries**. Up-to-date material, word studies, commentators' delightful insights, all combine to make these very useful volumes. They are, however, more for the advanced student than for the laymen. Chaplains will find them tremendous!

**Where Do We Go From Here?** by MARTIN LUTHER KING, JR. Bantam Press, Inc. 242 pp. 95 cents.

This is Martin Luther King's last book before his tragic assassination. In his urgent message, he examines where we are, black power, racism and the white backlash, the dilemma of Negro Americans, the question of where we are going and the programs and prospects for the future.

**Foundations of a Faith** by SIMON GREENBERG. The Burning Bush Press. 1968. 340 pp. \$6.95.

This book presents "a well-rounded philosophy of Judaism based upon four decades of scholarly work and communal leadership." Gentile readers will find here what Judaism is all about. Jewish readers will find a summary of their faith—a faith of which they can be proud.

**A History of Preaching** by EDWIN C. DARGAN. Vol. 1. Baker Book House. 1968. 577 pp. \$3.95.

The first of a two-volume set. This deals with preaching from the Apostolic Fathers to the great Reformers. A.D. 7—1572. The second volume will be from the Close of the Reformation Period to the End of the Nineteenth Century (1572—1900). This is a republication of the 1954 edition.

**Guinness Book of World Records** by NORRIS and ROSS MCWHIRTER. Bantam Press, Inc. 1968 ed. 465 pp. \$1.00.

An amazing book which answers your questions about the spectacular feats of man and the wonders of the universe. Tells about the largest diamond, the farthest star, the deepest man-made hole, the highest IQ, the longest war, the fastest runner, the fattest woman, and the like. Incidentally on page 12, we find that the shortest adult who ever lived was only 23.2 inches tall at age 19. This Dutch midget weighed 9 pounds at her heaviest.

**Devotional Thoughts from the Holy Land** by RUTH C. IKERMAN. Abingdon. 1968. 110 pp. \$2.75.

A few years ago Ruth Ikerman visited the Holy Land and recorded not only what she saw but how she felt and reacted. As a result, visits to the holy places became devotional experiences. We now have these in a book and they make delightful reading. Everyone wants some day to visit the Holy Land. Not many will ever get to fulfill that desire. But this book can help you experience what the Holy Land today means.

**Time for God** by LESLIE WEATHERHEAD. Abingdon. 1968. 144 pp. \$3.00.

Several thought-starters or sermonettes for small groups—or for individuals. Some examples: "Why Did It Happen To Me?" "Loneliness." "Why Should We Worship God?" etc. A very helpful little volume.

**The Neo-Married** by HOWARD HOVDE. Judson Press. 1968. 155 pp. \$2.95.

Most books about sex and marriage deal with premarital instruction and guidance. Howard Hovde's book shifts the attention to the days, weeks, and months just after the wedding. So we have here a unique book. Couples will find it helpful as will also marriage counselors.

**Youth and the Church.** Edited by ROY G. IRVING and ROY B. ZUCK. Moody Press. 1968. 442 pp. \$5.95.

This is an optimistic book for it claims that since World War II there has been in the evangelical segment of Protestantism "a quickening of concern for the spiritual nurture of youth." Indeed, the editors show that today's youth does present a challenge to the church for youth is a time of response to evangelism; it is a time of religious interest; it is a time of decision-making; it is a time of ability, of challenge to delinquent youth, of appeal to communism. But the church can and should win youth.

There are chapters on the nature and needs of junior highs and the nature and needs of senior highs and the nature and needs of college-age youth. Help is given on youth in the church—how to organize, how to evangelize, how to lead youth in Bible study and worship. Floyd Robertson presents a chapter on "youth in military service."

**The Religious Situation: 1968.** Edited by DONALD R. CUTLER. Beacon Press. 1968. 986 pp. \$15.00.

Unquestionably one of the most ambitious publishing ventures of the year. Some 51 authors from a variety of aca-

democratic disciplines and religious persuasions have contributed to the finished project. The several chapters appear under three parts: The Experience and Expression of Religion; Defining the Religious Dimension; and Social Indicators of the Religious Situation. Here is an effort to give a comprehensive study of religion in all its facets in our contemporary culture. How well do the editors succeed? The reader must decide. At any rate, this is the first in a projected annual series; and the 1969 volume is now being prepared.

**This Is My Story, This Is My Song** by JEROME HINES. Fleming H. Revell. 1968. 160 pp. \$3.95.

Besides being a great singer, Jerome Hines is a great Christian. He says: "I don't believe in God—I know Him." In his own words, the opera star asks the questions he seeks to answer in this autobiography of faith: "How does a skeptical, scientifically-trained mind come to recognize Jesus Christ as Saviour? Why do some people act as if they can talk with God and get answers? Do miracles exist? How can a man, at the pinnacle of Christian experience, cry out to God in desperation to kill him on the spot? And lastly, does God care for individuals? Does He provide for them and guide them in a personal way? My answer to this last question is an unequivocal 'Yes!' And this book is meant to bring this reality home."

**Christian Education Where the Learning Is** by VIRGIL E. FOSTER. Prentice-Hall, Inc. 1968. 147 pp. \$4.95.

The former editor of the *International Journal of Religious Education* points out that the tremendous expansion of knowledge is taking place not only in the scientific field but also in the field of religion; that there is a new burst of interest in the Christian education of adults. He shows us some of the areas where learning takes place and some of the methods; and then urges churchmen to become learners and advance the cause of Christian education.

Churches should set up boards of Christian education and get busy, Dr. Foster writes—and sets forth a plan.

**Who Trusts in God?** by ALBERT C. OUTLER. Oxford University Press. 1968. 141 pp. \$3.95.

Much of the dialogue in theology today has been about the *absence* of God—God is dead. Dr. Outler writes of the *presence* of God—in the world and in human history. The author believes that the Christian tradition is far from exhausted even in modern times. Much of the author's discussion ranges around the providence of God; and he writes, as Bishop Gerald Kennedy points out, of the great ideas of the Christian faith with simplicity.

**Experience and God** by JOHN E. SMITH. Oxford University Press. 1968. 209 pp. \$4.75.

In former years, men struggled with the solutions to man's enigma offered by religion, but in recent years the attitude has been to pass religion by. Two factors have played major roles in bringing about this state of affairs. One is a widespread failure of understanding with regard to what the religious dimension of life is and means; the other is a failure to keep pace with the dominant thought patterns of the modern world. This book argues for a new and wider concept of experience, one that can provide a compelling basis for religious belief.

John E. Smith is Professor of Philosophy at Yale University.

**The Unconscious Mind: The Meaning of Freudian Psychology** by BENJAMIN B. WOLMAN. Prentice-Hall, Inc. 1968. 244 pp. \$5.95.

Here is a clear and systematic explanation of Freud's theories and techniques as Freud created them and as they are practiced today.

**The Salt of the Earth** by CARLO MONTEROSSO. Prentice-Hall, Inc. 1968. 156 pp. \$4.50.

This book translated from the Italian is called a novel but it is hardly that. It is fiction, yes—dramatic fiction in which the author writes autobiographical sketches of three of Jesus' contemporaries—John the Baptist, Judas, and Thomas—and how they looked at the Master. The writing is poetic; one reviewer considers Monterosso "among the most promising talents of his generation." But the Bible scholar will feel that the author's imagination leads him far beyond the portrayal of Jesus as found in the Four Gospels.—L.P.F.

**Postmark: Mekong Delta** by RAYMOND W. JOHNSON. Revell. 1968. 96 pp. \$2.95.

This is a collection of selected letters from a young Navy chaplain to his wife and three children at home in the United States. These intimate lines obviously were not originally intended for publication. The reader sometimes feels like an intruder into tender family scenes and confidential relationships of a chaplain with his men. But it is a magnificent, often heart-rending look at an authentic ministry in Vietnam. It is a little classic in chaplaincy literature.—A.R.A.

**Manual of Public International Law.** Edited by MAX SORENSEN. St. Martin's Press. 1968. 930 pp. \$12.50.

This is a major reference work, a textbook on international law as seen from international perspective. A dozen writers with expertise in various phases and applications of international law have contributed to the volume under the leadership of the editor, a distinguished Danish scholar in international and constitutional law and a member of the European Commission of Human Rights.

**The Knowledge of God in Ancient Israel** by ROBERT C. DENTON. Seabury. 1968. 278 pp. \$7.50.

It was the character of Israel's God that set the distinctive stamp on every aspect of her religion. Moreover, the most basic affirmation of the Old Testament religion is that Yahweh is the God of Israel, and

Israel is the people of Yahweh. Jews and Christians have a common theological heritage in "the knowledge of God in ancient Israel" and the author hopes this book will help to explore and evaluate this heritage and result in a deepening of understanding and friendliness between the two historic communities.

**Inscape** by ROSS SNYDER. Abingdon. 1968. 94 pp. \$2.50.

The author uses poetic form and insight to help the reader to understand what love and marriage may become in depth. To the newly married, Ross Snyder says: "You are migrating into a new world and a new life. Singing a new tune. A lifetime together will be all too short to explore its meanings. But some of these meanings we can point to." This would be a good book to present to newlyweds.

**Human Rights and Fundamental Freedoms in Your Community** by STANLEY I. STUBER. Association Press. 1968. 128 pp. 95¢ paper.

A sympathetic and very helpful commentary on the substance of the Universal Declaration of Human Rights. An excellent study guide with questions for discussion and suggestions for action. The publication is timed to support this year's emphasis as the International Year for Human Rights. Highly recommended to all chaplains and chapel groups for reading and study during this year.

**Is Anybody Listening to Black America?** edited by C. ERIC LINCOLN. Seabury. 1968. 280 pp. \$2.95.

A book of selected readings, excerpts, essays, and quotations on the subject of race relations in America. A sobering compendium of opinion on this high-priority issue.

**Fires in the In-Basket: The ABC's of the State Department** by JOHN P. LEACACOS. World Publishing Co. 1968. 552 pp. \$8.95.

A fascinating text on the State Depart-

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ment, both meaty and interesting. It will enlarge every reader's understanding and perspective on this major element in the U.S. Government. The author gives absorbing personality sketches and details of conflicts in jurisdiction and responsibility. Numerous actual cases and illustrations of the work of the Department are effectively presented.

**A Chaplain Looks at Vietnam** by JOHN J. O'CONNOR. World Publishing Co. 1968. 256 pp. \$5.95.

Chaplain O'Connor is an unusually well-informed student of the United States' involvement in Vietnam. He gives a comprehensive review of the common criticisms of the conflict and presents an impressive array of counter arguments. There are few other, if any, such treatments of this complicated war and the values at stake. The spirit in which he presents his views is admirable.

**The Glory of the Ministry** by A. T. ROBERTSON. Baker Book House. 1967. 243 pp. \$2.95.

A reprint of an old book by the noted New Testament scholar at Southern Baptist Seminary, Louisville, Ky. The book deals with "Paul's Exaltation in Preaching" and is an exegetical and expository treatise on 2 Corinthians 2:12 to 6:10.

**The Greatness of the Kingdom** by ALVA J. MCCLAIN. Moody Press. 1968. 556 pp. \$6.95.

An exhaustive study of the kingdom of God both in the Old Testament and the New. The author shows the large and important place of the kingdom in divine revelation.

**Who Is This Jesus?** by D. T. NILES. Abingdon Press. 1968. 156 pp. \$3.00.

The author speaks of this book as an old book and a new book. It is new because he is dealing directly for the first time with the christological question. It is an attempt to describe four things:

What does Jesus look like when we look at him? What does it feel like when he looks at us? What does it seem like when he is presented to others? What does he act like when we join company with him on the way?

And it is an old book because the author has dealt with these questions across the years.

#### Addresses of Publishers

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ASSOCIATION PRESS, 291 Broadway, New York, N.Y. 10007

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THE JUDSON PRESS, Valley Forge, Pa. 19481

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THE SEABURY PRESS, 815 Second Ave., New York, N. Y. 10017

SHEED AND WARD, INC., 64 University Place, New York, N. Y. 10003

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THE WARNER PRESS, Anderson, Ind.

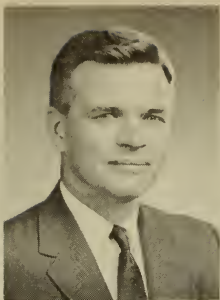
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Church of the Nazarene  
Churches of God in North America  
Cumberland Presbyterian Church  
Disciples of Christ  
Evangelical Congregational Church  
Evangelical Covenant Church of America  
Free Methodist Church of North America  
Free Will Baptists, North Carolina State Convention  
Moravian Church  
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## **Consultative and Contributing Bodies**

Church of Christ, Scientist  
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National Association of Evangelicals  
Southern Baptist Convention



**Executive Staff, The General Commission on Chaplains  
and Armed Forces Personnel**

**Left: Dr. A. Ray Appelquist, Executive Secretary**  
**Right: Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed  
Forces Personnel**

## **Contributors**

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PHOTO CREDITS: Back Cover, Chaplains Stover, Brown, and Morrill look upward to the tophouse of the Tower of the Americas. HemisFair Photo. Pages 8-14, HemisFair Photos; page 12, Alive; page 15, Billy Graham; page 16, Zintgraff of San Antonio; page 21, U.S. Army; page 23, American Bible Society; page 26, U.S. Navy; page 27, U.S. Air Force; pages 28, 37-41, U.S. Army; page 31, 33, SHAPE; pages 44-46, UNICEF; pages 49, 52, Methodist Information; page 50, YMCA; page 51, *Metro-politan Star*/Whitestone Photo. Pages 48-56, U.S. Army, U.S. Navy, U.S. Air Force, U.S. Marine Corps.

The Tower of the Americas is the symbol of HemisFair 68. For story of visiting chaplains, see page 8







